

A. Mill

18 Bowditch Street

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 878.]

LONDON: WEDNESDAY, AUG. 27, 1862.

PRICE, WITH SUPPLEMENT { UNSTAMPED .. 5d.
STAMPED 6d.

SUNDAY EVENING BICENTENARY LECTURES.

The Rev. J. R. KILSBY JONES will deliver FOUR LECTURES on NON-SUBSCRIBERS to CREEDS, at TONBRIDGE CHAPEL, EUSTON-ROAD.
Subject:—Aug. 31, Their Successors.
Services commence at half-past Six.

BICENTENARY NONCONFORMIST MEMORIAL FUND.

FOURTH LIST.

	£	s.	d.
Amount previously published	85,862	11	6
Rev. C. Clemonce and Congregation, Castle-gate Meeting, Nottingham	4,000	0	0
Rev. J. A. Macfadyen and Friends, St. Helen's	1,200	0	0
Rev. J. Jefferson and A. Hampson and Friends, Abney Chapel, Stoke Newington	1,080	0	0
Mr. Frank Crossley, M.P. (additional)	1,000	0	0
Rev. John Nunn and Friends, Haverstock Chapel	1,000	0	0
Rev. R. Robinson and Friends, York-road Chapel	650	0	0
Rev. W. Gill and Friends, Rectory-place Chapel, Woolwich	600	0	0
Rev. John James and Friends, Hinckley	600	0	0
Mr. W. Piper, Highgate	600	0	0
Rev. J. Spilsbury and Friends, Uffalme	550	0	0
The Congregation at Greville-place Church, St. John's-wood	500	0	0
Messrs. John and Josiah Smith, Woolwich	500	0	0
Lancashire List (additional)	408	0	0
Rev. R. Balgarnie and Friends (Scarborough)	398	14	6
Rev. John Curwen and Friends, Plaistow	350	0	0
Rev. E. S. Heron and Friends, Bingley	300	0	0
Rev. B. Barnard and Friends, High Easter	295	0	0
Rev. A. F. Bennett and Friends, Fulbourne	248	0	0
Mr. Allport, Derby	200	0	0
Rev. R. W. Carpenter and Friends, Devonport	200	0	0
Rev. Thomas Adkins and Friends, Southampton (additional)	168	0	0
Rev. H. P. Bowen and Friends (Brentwood)	160	0	0
Mr. John Snow, London	105	0	0
Mr. W. Crossfield, Liverpool (in addition to 250l. in Lancashire list)	100	0	0
Rev. J. H. Hitchens and Friends, Peckham-rye	100	0	0
Rev. W. and Mrs. Thorn, Winchester (additional)	100	0	0
Rev. J. Menzies and Friends, South Cave	75	2	6
Mr. F. Hindley, Hornsey	60	0	0
Friends of the new cause, Wood Green	59	13	0
Mrs. Legerton, sen., Fakeney	50	0	0
Rev. J. S. Bright, Dorking	25	0	0
Mr. and Mrs. Geard, Hornsey	15	15	0
Mr. Frederick Moser, Streatham	15	0	0
Rev. R. Fletcher, Hornsey	10	10	0
Mr. W. R. Goodman, Hornsey	10	10	0
Rev. H. F. Burder, D.D., New Cross	10	0	0
The Misses Fletcher, Hornsey	10	0	0
Rev. D. Lloyd, Hitchin	10	0	0
Rev. John Sugden, London	10	0	0
Mrs. and Master I. V. Mummery, Dalston	6	0	0
Two Ladies, descendants of Philip Henry, per Rev. T. Blaney	5	0	0
Mr. Joseph Jackson, London	5	0	0
Mr. James Todman, Dorking	5	0	0
Rev. John Burder, Clifton	5	0	0
Mr. S. Pidduck (Hawley)	1	1	0
	101,656	16	11½

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THE STORY OF BLACK BARTHOLOMEW.

By FREDERICK S. WILLIAMS.

For 8s. 6d. sent direct to the Office, addressed to Rev. R. FLETCHER, 4, Blomfield-street, London, E.C., 100 copies will be sent, post free, by return of post.

Now ready, by the same Author, a Book for the Young, "HONOUR to WHOM HONOUR;" or, the Story of the Two Thousand of 1662. Price, cloth, 1s.
Jackson, Walford, and Hodder.

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The Fourth Ship, GERTRUDE, 1,300 tons register, chartered for the conveyance of the First instalment of the Second Thousand Settlers, will sail from the East India Docks on the 30th of October.

For terms and particulars enclose stamp to Messrs. Barton and Brame, 9, Hatton-garden, London, E.C.

AN Old Established DRAPERY PREMISES TO BE LET, with or without Stock, in a good Market Town in the Midland Counties. Fixtures at Valuation.
Apply to Mr. J. Rutherford, Northampton.

TO BE DISPOSED OF IMMEDIATELY, a BOARDING SCHOOL for YOUNG LADIES, a short distance from town, in a healthy locality. The house convenient, with a large and well-stocked garden.
For particulars apply to J. B., care of J. Jones, Esq., 278, Pentonville-road, N.

TO BE DISPOSED OF, by Private Contract, a lucrative, old-established WHOLESALE BUSINESS, the present proprietor wishing to retire. For an energetic young man this is an opportunity rarely to be met with. The returns are now about 8,000l. a year, and capable of unlimited extension. 23,000 would be required to purchase the business, with excellent Premises, a pleasant Villa Residence, and Ten Acres of Land, all Freehold, and Land Tax free. Stock optional, and a sufficient part of the sum stated to work the business may be left on mortgage if required.
Address, W. M., Messrs. Watson and Son, Stationers, St. Ann's-lane, General Post-office, London.

CONGREGATIONAL CHURCH, REDHILL.

The CONGREGATIONAL CHURCH, REDHILL, will (p.v.) be OPENED for DIVINE SERVICE on THURSDAY, September 4, 1862, when SERMONS will be Preached—in the Morning by the Rev. JOHN SROUGHTON, of Kensington; and in the Evening by the Rev. SAMUEL MARTIN, of Westminster. Service will commence in the Morning at Twelve o'clock, and in the Evening at half-past Six.

A PUBLIC DINNER will be provided at the CORN EXCHANGE at Three o'clock.

On Lord's-day, September 7, the Rev. W. P. DOTHIE, B.A. (Minister of the Church), will preach Morning and Evening.

COLLECTIONS in Aid of the Building Fund will be made after each Service.

Trains to Redhill leave the South-Eastern Station, London, at 10.30 and 11.20 a.m., and the Brighton Station at 10.5 and 11 a.m.

THE ASYLUM for IDIOTS, EARLSWOOD, REDHILL, SURREY, for the Care and Education of the Idiot and the Imbecile, especially in the earlier periods of life.

The AUTUMNAL ELECTION of this Charity will occur on THURSDAY, October 30, at the London Tavern, Bishopsgate-street.

The Board of Management at the last election, in appreciation of the increased liberality of their Subscribers, augmented the number of cases to be elected, and in grateful acknowledgment of continued beneficence, as well as in compassion to the large number of applicants, have resolved again to advance upon the number of admissions, and to elect this time twenty cases—viz., FIVE FOR LIFE and TWENTY-FIVE for the ordinary period of FIVE YEARS, relying on the generosity of the benevolent to enable them to meet this additional responsibility.

There are nearly 340 children in the asylum. A large number are applying for admission, and the Board are anxious to extend the great benefits which this institution affords.

Contributions are earnestly solicited. Pamphlets illustrating the workings of the charity, and cards to view the asylum, may be had gratuitously on application at the office.

An Annual Subscriber has one vote for half-a-guinea, and an additional vote for every additional half-guinea; a Life Subscriber has one vote for life for five guineas, and an additional vote for life for every additional five guineas.

JOHN CONOLLY, M.D., D.C.L., Hon. Secretary.

WILLIAM NICHOLAS, Secretary.

Cheques and Post-office Orders should be made payable to Mr. William Nicholas.—Office, 29, Poultry, E.C.

BRITISH ASSOCIATION for the ADVANCEMENT OF SCIENCE.

The NEXT MEETING will be held at CAMBRIDGE, commencing on WEDNESDAY, October 1, 1862, under the Presidency of the Rev. R. WILLIS, M.A., F.R.S., Jacksonian Professor of Natural and Experimental Philosophy in the University of Cambridge.

The Reception-room will be at the Town Hall.

Notices of Communications intended to be read to the Association, accompanied by a statement whether or not the author will be present at the Meeting, may be addressed to John Phillips, M.A., LL.D., F.R.S., Assistant General Secretary, University Museum, Oxford; or to Professor Babington, M.A., F.R.S.; Professor Liveing, M.A.; and the Rev. N. M. Ferrers, M.A., Local Secretaries, Cambridge.

WILLIAM SPOTTISWOODE, M.A., F.R.S., General Treasurer, 19, Chester street, Belgrave-square, London.

TO GROCERS' ASSISTANTS.—WANTED, a respectable YOUNG MAN, Twenty-one to twenty-four years of age.

Apply to Nunneley and Co., Market Harborough.

WANTED, an experienced ASSISTANT for the GROCERY and DRAPERY BUSINESS. Character unexceptionable.

Apply to Mrs. Baines, Kimbolton, Hunts.

WANTED, in the GENERAL DRAPERY, a YOUNG LADY as an APPRENTICE.

Apply, Mr. Haines, Draper, Odham, Hants.

TO DRAPERS' ASSISTANTS.—WANTED IMMEDIATELY, a respectable YOUNG MAN of business habits. Dissenter preferred.

Apply to T. E. Osborn, Horsham, Sussex.

TO DRAPERS and MILLINERS.—A PERSON, aged Twenty-one, who is acquainted with the Drapery, wishes for IMPROVEMENT in the MILLINERY DRESSMAKING. Salary for six months no object.

Apply to X., Everitt's Drapery, Banbury.

A CONGREGATIONAL MINISTER, of middle life, who has had many years' experience as a Pastor in a rural district, is desirous of a RE-ENGAGEMENT in a locality where he can find an active sphere of usefulness. References permitted to various ministers and gentlemen.

Address, M. R. G., Messrs. Ward and Co., Paternoster-row, London.

A NONCONFORMIST MINISTER, residing about Forty Miles from London, wishes to RECEIVE into his family one or two LITTLE GIRLS, to be educated by an efficient Governess with his only daughter. Terms, &c., sent on application.

Address, A. K., Post-office, Kelvedon, Essex.

A THEOLOGICAL STUDENT (Congregational), of private means, desires a SETTLEMENT. He would gladly undertake a Church in some new district, or try to restore a decaying cause. References to Ministers and Churches.

Address, B. A., G. Pennington, Esq., 36, Church-road, De Beauvoir-town, Kingsland, London.

TO BRITISH and CONGREGATIONAL SCHOOLMASTERS and OTHERS.—WANTED, a MASTER, for the Congregational Boys' School, Christchurch, Hants. Salary, 40l., in addition to whatever the boys' payments may yield.

Apply to the Secretary, Mr. Henry Sharp, High-street, Christchurch.

SIXTEEN MAGIC LANTERN PICTURES of PILGRIM'S PROGRESS, nearly new, for 42s.

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Apply to Mr. Nicholson, Grocer, Tunbridge Wells.

A RESPECTABLE YOUNG PERSON wishes to ENGAGE herself to a Family of New Zealand Nonconforming Colonists to TEACH and ASSIST in the CARE of CHILDREN. She would be willing to make herself generally useful. References exchanged.

Address, T. C. N., Mr. F. Parker, Grocer, Bridge Parade, Bristol.

MIDLAND RAILWAY.—TOURIST TICKETS at Cheap Fares, available for One Calendar Month, are issued from the Midland Booking Office, King's Cross, and other principal Stations, to SCOTLAND—Edinburgh, Glasgow, Stirling, Perth, Aberdeen, &c.

IRELAND—Belfast, Portrush, for Giant's Causeway. LAKE DISTRICT—Windermere, Furness Abbey, Ulverston, Conistone, Penrith, Morecambe, Lancaster, &c.

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Programmes and full particulars may be obtained at all the Company's Stations and Booking Offices.

Enquiries at King's Cross for Tickets, via Midland Railway.

JAMES ALLPORT, General Manager.

Derby, 1862.

LANSDOWN AND BATH PROPRIETARY COLLEGE ASSOCIATION (Limited).

MESSRS. HULBERT and HANCOCK

respectfully announce that they have received instructions to SELL by PUBLIC AUCTION at their Rooms, 18, OLD BOND-STREET, BATH, on MONDAY, Sept. 29th, 1862, at One for Two o'clock precisely (subject to such Conditions of Sale as shall then and there be produced), the EDIFICE, VALUABLE BUILDINGS, and LAND known as the LANSDOWN and BATH PROPRIETARY COLLEGE. The Ground belonging to the Property contains about EIGHT ACRES, a considerable portion of which is admirably adapted for the Sites of Villa Residences, and would still leave sufficient for the requirements of the College.

The College is approached through a handsome Archway, surmounted with the Royal Arms, &c., built in the "Early Decorated Style" of Architecture, and entered through a lofty Clock Tower. The Building is lighted by elegant Treasury-headed and Oriel Windows, and comprises:—Entrance Hall, Committee Room, about 26 feet by 18 feet; Secretary's ditto, 16 feet by 12 feet; Corridor, leading to Five Class Rooms, all of good dimensions; Lavatory, Dining Room, and Water Closet; Stone Staircase, leading to Large Lecture Hall, 43 ft. 6 in. by 32 feet, exclusive of platform; principal Schoolroom, with Lobby Entrance, 109 feet by 32 feet; Class Room and Library, 26 feet by 18 feet; Museum, 16 feet square; over which is a Clock Room and Observatory. The Basement comprises:—Kitchen, Larder, Scullery, Coal House, Knife Room, Lumber Room, Larder, Under Cellars, &c. There is also a Room over Kitchen, and four Rooms for the Janitor; also Seven Water-closets, &c., in the Rear.

The Situation is peculiarly beautiful and salubrious, admirably adapted for scholastic purposes, and distant about One Mile from the Guildhall. The Grounds have been laid out at a considerable cost, especially with a view to the recreation of the Pupils, including a good Tennis Court. The interior of the Building has been fitted up with every convenience; and the whole is thoroughly ventilated and warmed by the most approved apparatus. The structure was designed and carried out under the superintendence of James Wilson, Esq., F.R.S., and, being so recently built, will not require any outlay for many years. A portion could, if wished, be readily converted into a Private Residence for the Principal and some Pupils at a very moderate expense.

A very favourable opportunity is presented by this sale to any Gentlemen desirous of opening a Public or Private School, as there can be no doubt that an Educational Establishment, in a situation so eligible, would, if properly conducted, meet with a large share of support, and have the preference to any other not possessed of these advantages. Or, if not required for such a purpose, the Building is capable of being easily converted into Private Residences.

The Tenure is Freehold, but is sold subject to a Mortgage of 2,000l., and to a Land-tax of 18s. per Annum: the Purchaser to have the option of taking the whole of the Furniture and Fittings at a Valuation.

Further particulars may be had on application to Mr. J. B. Mundy, 46, Milcom-street, Bath; Messrs. Mant, Maule, and Robertson, solicitors, 2, Wood-street, Bath; or of the Auctioneers, of whom Cards to View may be obtained.

IN the UPPER and MIDDLE SCHOOLS, PECKHAM, LONDON, S.E. (Private), every Pupil is as far as possible well grounded in English, made to write a hand fit for business, and trained to be quick at accounts.

French and German are taught by native masters, and spoken by the Principal. The institutions of the metropolis for Science and Art, as well as the various Museums and Exhibitions, are frequently visited for educational purposes. Peckham-rye Common is near, the school premises are large, and the general accommodation for Boarders is superior. Terms moderate, and strictly inclusive.

JOHN YEATS, LL.D., &c.

THERE will be **THREE VACANCIES** for **BOARDERS** at the Rev. Dr. BREWER'S after Michaelmas. References kindly permitted to the Rev. Henry Tuckwell, M.A.; and the Rev. G. W. Conder, Leeds; the Rev. S. G. Green, B.A., Resident Tutor, Rawdon; and B. Harrison, Esq., Bradford, Yorkshire.
Leeds, Aug. 23, 1862.

THE REV. MARTIN REED, LL.D., of Dover, RECEIVES a select and limited number of PUPILS. Dr. REED endeavours to combine the careful formation of character with the highest degree of mental and physical culture.
Priory House, Dover.

SYDENHAM HOUSE SCHOOL, ROCHFORD, ESSEX. Principal—Mr. GEORGE FOSTER. Terms, 20l per annum. Circulars at Mr. H. F. Hooton's, 31, Bush-lane, Cannon-street.
N.B. Rochford is half-an hour's ride from Southend.

BRIDPORT, DORSET.—Mrs. CANNON (widow of the late Rev. Charles Cannon) offers her Establishment to the notice of those parents who desire for their daughters a refined education, based on pure Scriptural principles. The situation is peculiarly healthy.
Prospectuses sent on application, and references given.

BRIGHTON.—BOARD and EDUCATION for **YOUNG GENTLEMEN**, ARUNDEL HOUSE, CLIFTON-ROAD. Terms very moderate. Pupils have passed the Senior and Junior Oxford and Cambridge School Examinations. A Prospectus on application to Mr. SAMUEL EVARSHED.

CRANFORD HALL SCHOOL, near HOUNSLOW, W.
Pupils are soundly taught every branch of a business education. Terms moderate. An APPRENTICE or ARTICLED PUPIL WANTED.
Apply to the Principal, Mr. George Verney.

EDUCATION.—ARUNDEL HOUSE, WEST MALLING, near MAIDSTONE, KENT.
Mrs. DIPLOCK seeks to impart a solid education based upon Christian principles.
The locality is pleasant and healthy—the treatment kind and liberal. Terms from Eighteen to Twenty-two Guineas per annum.
References to Parents of Pupils.

THE COMMITTEE of the BIRMINGHAM SCHOLASTIC INSTITUTION PLACE the **SONS of MINISTERS** whom they receive in the Rev. T. H. MORGAN'S SCHOOL, at SHIRELAND HALL, BIRMINGHAM, where the Sons of Laymen are also Educated.
School Re-opened JULY 30.
For particulars respecting Ministers' Sons, application should be made to the Secretary of the Institution, the Rev. R. A. DAVIES, Smethwick.

Information about other Pupils may be obtained from the Principal, at Shireland Hall.
Sixteen of Mr. Morgan's Pupils have passed the Oxford Examination.

EDUCATION in GERMANY, Conducted by the Rev. A. DAMMANN, D.D., F.R.S., Member of the Evangelical Communion, and residing at HAMELN, near Hannover. This Institution, successfully conducted for the last seventeen years, affords rare advantages for young Gentlemen preparing for the Universities or commercial life. Particular attention is paid to the cultivation of the living languages, German and French being the medium of instruction and communication.
References are permitted to,—
Rev. Dr. F. W. Krummacker, Berlin.
G. Adams, Esq., Montague House, Addison-road, Kensington.
Richard Birkett, Esq., Corn Exchange Chambers.
Henry Spicer, Esq., New Bridge-street, Blackfriars.
Sydney Williams, Esq., 14, Henrietta-street, Covent-garden.
Charles Mill, Esq., 18, Bouverie-street, Fleet street.
T. S. Williams, Esq., The Grove, Balmham.

ORPHAN WORKING SCHOOL, HAVER-STOCK HILL.
For Children of both Sexes, and from any part of the kingdom.
THIRTY VACANCIES are declared for the **OCTOBER ELECTION.**
Forms of application may be obtained on application as under, and may be sent in without delay.
JOSEPH SOUL, Secretary.
Office, 32, Ludgate hill, E.C.

POLYTECHNIC.—NEW LECTURE by Professor J. H. Pepper, on Tuesday, Thursday, and Saturday, at half-past twelve and quarter-past Seven, on "Some of the chief Scientific Specialties of the International Exhibition." Splendid Series of Electrical Experiments with the Giant Plate Machine, and Lecture by J. L. King, Esq. Remarkable Imitations of British Birds and Animals, by Herr Swann. Revivification of George Buckland, Esq., for his Buff-Musical Entertainments. New Gorgeous Scenic Optical and Promissile Fountain Spectacle. Beautiful Dissolving Views, illustrating London in Ancient and Modern Times. Paris as it is. The Holy Land. Concerts by the BROUSIL FAMILY. See weekly programme of eight pages. Open from Eleven to Five, and half-past Six to Ten. Admission 1s.

TO THE BENEVOLENT.—A Christian YOUNG MAN, residing at No. 4, Emerson-place, New Park-street, Southwark, has been suffering from Epileptic Fits, which have brought on Paralysis. It has also pleased God to deprive him of speech. For a long time past he has been supporting his aged widowed mother, but is now unable to do any kind of work. This being a very deserving case, Contributions towards his support will be most thankfully received by Mr. Powell, 14, President-street East; and Mr. Peard, 159, High Holborn, W.C.

SPECIAL AND URGENT
CHRISTIAN BLIND RELIEF SOCIETY.
INSTITUTED 1843.

There is great distress among the poor blind—greater than any could believe, who have not the opportunity of visiting them at their homes. The Committee of the above Society earnestly solicit aid from the benevolent to enable them to relieve the sufferings of this much-afflicted class. The benefits of the Society are open to all distressed blind people of good moral character. Subscriptions or donations will be received by the London and Westminster Bank and its branches; by H. K. Gurney, Esq. (Overend, Gurney, and Co.), Lombard-street; or by John Gurney Fry, Esq., 14, St. Helen's-place, Bishopsgate; or by the Hon. Secretary (Mr. Cox), 10, Borough-road, E. This Society has no salaried officers; the whole of the money contributed, except the lowest possible sum for expenses, is distributed by the members of the Committee among the aged sick and destitute blind. See article in the "Times" of the 22nd of January, relative to the management of benevolent societies. Subscriptions or Donations will be acknowledged in the "Times" and other newspapers.

NEW FANCY SILKS,
COMPRISING CHECKS, STRIPES, CHENES, AND POMPADOUR, 2l 8s. 6d. FOR TWELVE YARDS WIDE WIDTH, WARRANTED FREE FROM ANY MIXTURE OF COTTON, AND THOROUGHLY GOOD IN QUALITY.
PATTERNS SENT FREE.

ALSO OF
PETER ROBINSON'S
UNLIMITED STOCK OF SILKS AND DRESSES.
103, 104, 105, 106, 107, AND 108, OXFORD-STREET, LONDON.

EXTRAORDINARY REDUCTION
IN THE PRICE OF
SUMMER SILKS, SHAWLS, MANTLES, MUSLINS, MOHAIRS, POPLINS, &c.

The demand for these goods having been so greatly checked by the unseasonably wet and cold weather, manufacturers, in consequence, not finding a market for their stocks, have been compelled to sell at a great sacrifice.

ALLAN AND CO.,

AVAILING THEMSELVES OF THE ADVANTAGES OF CASH, HAVE JUST EFFECTED SOME VERY LARGE PURCHASES AT
FULLY THIRTY PER CENT. UNDER RECENT PRICES.

Ladies are invited to an immediate inspection of these goods, which are in the newest styles, and include such a variety as to ensure their meeting with exactly what they require.

A. and Co. are showing the superior Spanish and "Pusher" Lace Shawls; also a beautiful Selection of
HONITON AND EMBROIDERED SETS, COLLARS, SLEEVES, AND CHEMISETTES,

As Exhibited in their respective Classes in the International Exhibition,
FOR WHICH PRIZE MEDALS HAVE BEEN AWARDED.

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HYDROTHERAPEUTICS.—BEN RHYDDING, ILKLEY.

THIS is one of the most complete Establishments in England for the reception of Patients and Visitors. For Prospectus, and detailed description of BEN RHYDDING, and its extensive grounds, apply to the House Steward, Ben Rhydding, Otley, Yorkshire.

THE MIDNIGHT CRY.—The Committee of the Midnight Meetings send out men at night into the vicious scenes of the Haymarket, &c., from Ten p.m. to Two a.m., with long placards, containing striking passages of Scripture in English and French. Hundreds stop and read. The cost each night is 10s. for four men.
Let the Gospel continue thus to be preached.
Will any friend meet the expense of one week's publications, or even one night?

Contributions thankfully received by the Treasurer, Lieut. Col. John Worthy, 12, Westbourne-park-villas, W.; and Mr. John Stabb, 27, Red Lion-square, W.C.; the Bankers, Paget and Co., St. Paul's; or the Secretary, Mr. Theophilus Smith, 27, Red Lion-square, W.C.

AN APPEAL to the FRIENDS of HOME MISSIONS.

HOME MISSIONARY STATION,
CHURCH STREET, SHROPSHIRE.
The District embraces Leestwood, Cardington, All Stretton, Eaton-under-Heywood, Tickleton, and Church Stretton.

The facts in connexion with the above District are as follows:—
It embraces a distance of thirteen miles, with a population of above 4,000, with no Dissenting chapel in the whole District. The inhabitants, though irreligious, manifest a great desire to hear the Gospel preached; and, with the Divine blessing, much good has resulted from the labours of a Missionary among these cottagers and villagers. Extract of Journal for the past year:—Religious services held, 160; tracts distributed, 1,000; hours of visiting, 700; number of copies of the New Testament given, 42.

The work of the Missionary is to visit the cottages, to read the Scriptures, and pray with the sick, distribute religious tracts, and hold religious services in the cottages at times as opportunity affords.

He has to depend for support in his arduous labours to the sympathy of Christian friends in the district and from other places. A piece of ground has now been purchased for the purpose of erecting a Free Independent Place of Worship for these poor cottagers, in which they will have the Gospel of Christ preached to them—a place much needed. Therefore the friends now appeal to the friends of Home Missions to aid them with donations to carry out the above undertaking. The expense of its erection will cost 250l.

References can be obtained from Mr. Thomas Beaumont, All Stretton; Mr. J. Bevan, Paper Mills, Longnor; Mr. R. Burgwyn, Fensallvillia.

All communications and donations addressed to the Missionary, the Rev. Mr. Cooper, All Stretton, Church Stretton. All Stretton, Church Stretton, Shropshire, February, 1862.

BONUS YEAR.

UNION ASSURANCE SOCIETY,
81, CORNHILL,
AND
70, BAKER-STREET, LONDON.

Instituted in the Reign of Queen Anne, A.D. 1714.

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Daniel Birtten, Esq.	J. Remington Mills, Esq., M.P.
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John Hubert, Esq.	W. Foster White, Esq.
Thomas Lewis, Esq.	Samuel Wilson, Esq., Ald.

FIRE.

Common Insurance	1s. 6d. per cent.	when the sum amounts to 300l.
Hazardous do.	2s. 6d. "	
Doubly Hazardous ditto ..	4s. 6d. "	

Farming Stock, 4s. per cent., if no Steam Engine is used on the Farm, or 5s. with the use thereof allowed.

LIFE.

Annual Premiums for Assuring 100l. at the following ages:—
20 £2 1 5
25 " 2 5 8
35 " 2 16 10
45 " 3 16 10
55 " 5 6 4

Premiums for Intermediate Ages may be obtained from the Secretary, or any of the Agents.

BONUS.—Four-fifths, or Eighty per cent. of the Office Profits are divided amongst the Assured every Seven years, thus giving them nearly all the advantages of a Mutual Company, but without any risk or liability whatever, which in Mutual Offices is borne exclusively by the Assured, and in the Union by a large and influential Proprietary.

The accumulated invested capital now exceeds the sum of **ONE MILLION sterling.**
Prospectus and Forms of Proposal can be had of any of the Agents; or at the Chief Offices.

Applications for Agencies are requested.
W. B. LEWIS, Secretary.



ROYAL INSURANCE COMPANY.

HEAD OFFICES:—
29, LOMBARD-STREET, LONDON;

AND

ROYAL INSURANCE BUILDINGS, LIVERPOOL.

The following is an epitome of the leading results shown at the Annual Meeting of Shareholders on the 8th instant:—
FIRE BRANCH.—Large as the Revenue under this branch had become in preceding years, the year 1861 has produced a further increase of Fire Revenue, the Premiums having attained the sum of 292,402l., being an increase in a single year of 29,425l.

The Fire Revenue has more than doubled in the last six years, the total increase being upwards of 100,000l., an advance by natural expansion which is probably without parallel. The Government returns of duty place the Royal, as respects increase of business, at the head of the Offices.

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PERCY M. DOVE, Manager.

JOHN B. JOHNSTON, Secretary.

August, 1862.

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RALPH BUCHAN, Honorary Secretary.

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

REVIEW OF THE BICENTENARY COMMEMORATION.

THE Bicentenary of the Ejection of the Two Thousand having gone by, it is natural to assume that the controversy which its approach had excited will rapidly subside. There will be, of course, a few lectures, meetings, and publications, which will constitute "the tail of the storm." There will also be, we trust, not a little assiduous search and patient reflection, as the proper effect of it. Here and there, what has been left unfinished will be completed, and everywhere the spirit of thought which has been quickened will work onward, we hope, towards suitable practical results—but the occasion, and the manner in which it has been dealt with, may now be regarded as things of the past, and we feel ourselves at liberty, therefore, to take a general review of the movement.

On the whole, we entertain no doubt whatever that the result of this commemoration will, in due time, show large gains in favour of the higher and more spiritual ends which Christ's kingdom on earth was instituted to secure. How far it will be found to have answered the purposes of this or that denomination, is a speculation in which we take no interest. So far as the great event of 1662 has been laid hold of with a view to minister to sectarian aggrandisement, we can contemplate probable failure, not merely with unconcern, but with complacency. To the extent to which the movement falls short of what it was well adapted and fully competent to effect, they must be held responsible, in our humble judgment, who deliberately chose to make the tuitional aptitude and opportunity of the Bicentennial year secondary to a large expansion of denominational means. We do not impeach the sincerity of their motives. We honour the liberality which their determination has been the means of evoking. We by no means disparage the good they are likely to realise. But we must regard it as placing a higher value upon machinery than upon the great religious ends which such machinery is designed to promote—and we cannot but lament that the voice of the event commemorated has been so considerably overborne by the noise of the "axes and hammers" which, whenever any great spiritual trophy has to be reared, should be as subdued as possible. Still, making every deduction we are compelled to make on account of this mistake of judgment, we believe that not a little has been done this year

to separate the wheat from the chaff in matters of conscience, to tear off from truth the sophistical integuments by which its beauty was concealed, to discountenance a casuistical ingenuity in dressing up falsehood in a garb of godliness, to restore honesty to the place from which it had been expunged from the catalogue of Christian virtues, and to replace upon the pedestal from which it had been cast down the devout heroism which "counts the reproach of Christ greater riches than the treasures of Egypt."

This, which in some considerable measure we rejoice to believe has been accomplished, constituted the legitimate aim of the Bicentenary commemoration. This, indeed, was the primary object which a review of the Ejection enforced upon us. It was not only spiritual in its character, but it was specific in its form. The obligation laid upon us by the occasion, was not only an active and self-sacrificing effort in aid of religion generally, or in extension and multiplication of the means of promoting it, but an exemplification of the spirit of the Two Thousand Confessors, in the special direction recommended by their confessorship. They quietly but courageously faced sudden privation, domestic penury, and, what to them was a still heavier affliction, loss of position and, to all appearance, of usefulness, to teach the world that conscience toward God is a thing not to be tampered with, not to be twisted and strained to foregone conclusions by special pleadings, and *nisi prius* distinctions, and subtle evasions—that honesty in religion is of the same kind as honesty in trade—that a truthful spirit and truthful deeds are deeds of the same character in the Church as they are and ever have been in the world—and that it is not only not less incumbent, but if possible more so, upon those "who bear the vessels of the Lord" to "be clean," and to "shun the appearance of evil," than upon those who busy themselves with secular affairs. This was the lesson taught us by their fidelity; but there was also a lesson taught us by the sufferings it brought upon them. Their eviction from their benefices was the fruit of their own mistaken ecclesiastical policy. They had used the authority of Parliament to sweep the pulpits of the land clear of Prelatists and Sacramentarians, and now Prelatists and Sacramentarians borrowed the same authority to oust the Puritans. The State was appealed to by each party in turn, and each party was favoured or discountenanced, maintained or turned adrift, not in accordance with the merits of the doctrines it professed, but in subservience to political objects, and for the most part, as the result of political exigency or passion. Cæsar in the sanctuary—human laws and penal inflictions in aid of the Gospel of love—Christ's authority, which appeals exclusively to the inner man, supplemented by civil authority which can only influence the outer man—this was their ecclesiastical error, the error of their times—and their eviction was the consequence of it.

Here, then, were two lessons of the highest spiritual importance which the history of impressively illustrated, and which it behoves us, in any intelligent commemoration of that history, to turn to present account. The character of the times was such as to render such admonitions peculiarly seasonable. The age is one requiring a stern protest against laxity in regard to honesty, truthfulness, and fidelity to our con-

victions. The heart of moral sentiment has been eaten away by the sophistical reasonings of the intellect. In trade and in religion—in the Church of England and among the denominations, there was need of that rebuke which the story of the Two Thousand, fairly and feelingly told, would have administered. Nor, surely, does society in our day less urgently require to be reminded that secular law, when brought to bear upon spiritual ends, invariably begets confusion, discord, and schism, nor that the Church of Christ merely wounds her own power and peace when, in her unbelief and impatience, she snatches up the weapons of the world—those "carnal" weapons which the Apostle Paul emphatically renounced in her behalf. The duty of the day was to have concentrated our whole force upon the inculcation of these lessons. We were called upon to proclaim, expound, illustrate, and enforce them everywhere, in all directions, and in all their appropriate applications—the history of 1662 being the ground-theme of our tuitional efforts. The sacredness of conscience towards God—the spirituality of the Kingdom of Christ—these were the two ideas with which we should have made the land ring from end to end during this Bicentenary. The opportunity was such as would never recur to this generation—and had we all united in this as the special work of the year, made it our primary business, organised our efforts, and kept up in one another the right spirit, what a purifying power upon the religious feeling, and even upon the ecclesiastical polity, of the age might we have not exerted! How much might have we done, through God's blessing, to rectify the religious thinking of this generation, to clarify at their source the moral sentiments, to invigorate the life of conscience, and to disperse the mists which conceal from the generality the true nature of Christ's Kingdom among men.

Measured by the Providential importance of the opportunity, by the special need of the times, and by the singular force of the illustrations and arguments thrust within our reach by the history of 1662, we have not made the most of this Bicentenary Commemoration—at least in its tuitional and admonitory capabilities. Christian liberality, indeed, has achieved noble things—but Christian liberality was not the special moral of the story we had to tell, and might with equal, if not greater, appropriateness, have been stimulated into exercise in any other year. To some extent, indeed, the collecting box has hidden, by diverting attention from, the practical application of the sermon, and, in our zeal to raise money for religious and denominational objects we have underrated, at least in appearance, the grand religious truths which the occasion laid us under obligation to receive for ourselves, and to enforce upon others. We will not dwell upon what, if it were, as we think, an error, was an error of judgment. Were the commemoration to be done over again, we feel convinced that the error would not be repeated. We refer to it now, not for the purpose of censure, but to account for any deficiency of success in the moral teachings of the occasion. Our aim was not as simple as the story we undertook to tell. We had two strings to our bow and used them both at the same time. We have done much good in both directions—but to some extent it may be said of us, that we have missed our opportunity.

But, although all has not been done which the occasion required, and although the special significance of the Bicentenary might have been urged with more telling effect had our sympathies been broader, and our aim more single and direct, we confidently anticipate a harvest of no trivial results from the seed sown during the year. Individual intelligence and faithfulness have gone a long way towards reducing the evil consequences of corporate mistakes to a minimum, and a temporary organisation, albeit feebly supported, has persevered to success in bringing out in becoming form and spirit the main facts and lessons of the great event. That the movement

which, in its original conception, was chiefly practical, has been forced into controversial channels, is due to the morbid sensitiveness of those who feared lest the light of history should disclose to the world the moral untenableness of their ecclesiastical position. Almost before a single shot had been fired, the clergy of the Established Church, and they of Puritanic sympathies among the foremost, rushed forward to tell the world what Dissenters meant to say, and to denounce it beforehand as unhistorical, ridiculous and malevolent. A venerable archdeacon published a version of the story which might raise a blush of shame and indignation in the cheek of any one tolerably familiar with the history, and, from first to last, that most disreputable brochure has been made the text-book of all clerical discourse on the subject. High Church and Low Church, Broad Church and Mediæval Church, all have agreed in receiving, as authentic the narrative of an unscrupulous partisan. The *Quarterly Review* and the *Guardian* the *Record* and the *English Churchman*, have stuck to the same tale, have reiterated the same fictions, have argued upon the same fallacious assumptions, have been equally audacious in ignoring Hallam, Macaulay, and preceding historians of repute. All beat upon the same gong, seemingly in the expectation that the monotonous noise they made would drown the facts which bear hard upon religious casuistry. The Liberation Society and Mr. Miall's "Nonconformist's Sketch-Book" have been converted into *bêtes noires* in order to divert the attention and sympathy of Churchmen from the true issue. The Evangelical clergy especially have worked themselves up to an unprecedented pitch of irritability, and it seems more than probable that, in the anger of the moment, they will withdraw from all co-operation with Nonconformists with whose theological doctrine they entirely agree, and become reconciled to their Sacerdotal brethren whose theological doctrine they profess to abhor.

Never, perhaps, since the Church of England was formed, never, we should think, since the Reformation, has the State Church system driven its ardent supporters into such a variety of marvellous inconsistencies. The Act of Uniformity, the great charter, according to the Bishop of London, of the Church Establishment, holds together in fellowship the most heterogeneous elements, and galls whatever it binds. There is not a clergyman of common intelligence and moral feeling that does not wince under the obligations it imposes, and yet the minority of the clerical body who would relax its hold upon them is ridiculously small. By that Act Puritanism was eliminated from the Church in 1662, and to that Act the Puritanism of 1862 frantically clings. The Sacramentarians groan under Calvinistic Articles, the Evangelicals have their consciences scored by sacramental efficacy in the Offices. Both give their "unfeigned assent and consent" to that which grieves them, and bitterly preach against that to which they have solemnly subscribed. But, with few exceptions, they will have neither revision nor relaxation; lest change for the better should be a precedent for larger changes than they desire. The Bishop of Oxford infringes upon the letter and spirit of the Act by enjoining upon his clergy certain pauses in certain services to afford an opportunity to the people to pray mentally for the restoration of peace in America; but, though not unwilling to step beyond the bounds of the law, he was indignant with Lord Ebury for proposing to soften somewhat its rigour. The Church vaunts her Apostolic descent, and yet Dr. Lushington's judgment tells her clergy that both her doctrine and her discipline are determined, not by the Bible, not by reason, not by morality, but by Acts of Parliament. Nay, more, the Rev. John Grote, B.D., Vicar of Trumpington, and Professor of Moral Philosophy in the University of Cambridge, in a most able treatise recently published,* in which he keenly analyses the famous judgment to which we have already referred, shows that the Church really receives the construction of her Articles and Formularies, not from theologians but from lawyers, and that if Dr. Lushington's decision be sustained, she will be bound to receive new Articles of Faith drawn by legal construction out of the old. Here is a state of servitude—the Church disqualified from offering even a silent prayer for the most desirable object because it is not set down for her by Parliamentary authority, and yet obliged to receive the construction of her creed, and the inferential doctrines which may be legally deduced from them, at the lips of lawyers wholly unacquainted, it may be, with divinity. This, however, is the servitude to which the clergy tenaciously adhere, and we who would have

gladly aided them in this Bicentenary to snap asunder their fetters have been bidden with some rudeness and passion to mind our own business.

Can the clergy really imagine that this disreputable condition of ecclesiastical affairs can be perpetuated? Are they, can they be, wholly unconscious of the disagreeable impression which these anomalies tend to produce upon intelligent and serious minds? How long do they suppose their influence as spiritual guides will outlive their reputation for religious conscientiousness? We are not their worst enemies who would help them into greater liberty. They snub us now—let them take heed lest the day come when they will bewail as the heaviest of calamities the obstinacy and success with which they shut their eyes against the truth. They are themselves the Church of England's worst foes. The wood, hay, and stubble which they are so intent upon working in with gold and precious stones will be consumed when fiery trial overtakes the Church. The work which God's Spirit has neither prompted nor sanctioned, God's Providence will not spare. For aught they can tell, this Bicentenary Commemoration is the last warning they will receive, the last opportunity that will be given them to consider their ways, and to turn their feet to truth, righteousness, and freedom. Hitherto, they have put aside the solemn admonition with a petulance which does them no honour, and which presages for them no good. Perhaps, when the heat of passion has subsided, they will ponder their position. Their better feelings will resume their sway. Their consciences will awake to newness of life. Their aspirations for the Church they love will be more worthy of her, and more in accordance with the mind of her Lord. We unfeignedly desire it. For the sake of the precious things that are common to them and to us, we grieve at their seemingly unconscious perversion of the spirit and demeanour which best become the ministry of the Gospel of grace and truth. But we have delivered our souls. We have done our imperfect endeavour to stay the moral plague which is sapping the life of sincere godliness. We have held up the bright example of men whose lives no sneers nor sophistications can rob of their spiritual influence. And we now calmly leave the matter with Him whose fan is in his hands, and who, in his own appointed time, will thoroughly purge his floor.

ST. BARTHOLOMEW'S DAY, 1862.

(Continued from Supplement.)

SOUTHAMPTON.

ABOVE BAR CHAPEL.

The Rev. H. H. Carlisle, B.A., preached morning and evening. In the morning, after some remarks appropriate to the speciality of the services of the day, he took for his text 1 Thess. v. 21. There were some, he observed, who would not give themselves the trouble of proving anything for themselves. This accounted for the weakness of many of our convictions; but private judgment was every man's birthright, and he was bound not to alienate it. He would now submit one or two topics that had been mooted by this Bicentenary celebration and ask every man to prove them for himself. Whether personal godliness is not affected by the peculiar constitution of our churches? Whether we are right in protesting against state patronage and control being admitted by a Christian church? Whether our congregational system of Church government is not that distinctly outlined in the New Testament? Whether there is not much that is identified with Nonconformity that is not Nonconformity for conscience sake? Having proved these according to Scripture and conscience hold fast the result. It is the truth. It is only by holding it fast you can keep it. No one who holds fast the truth can be a bigot. Never be ashamed of the truth. Never hide it—save in your heart. Never fear it. The truth cannot be your enemy except you are the enemy of the truth.

The evening text was Daniel iii. 16–18. The history of the three young men at Babylon was illustrative of that of the 2,000 of 1662. All turned upon fidelity to conscience. Here was fidelity to conscience, severely tested, manfully preserved, inhumanly punished, signally honoured, and hence rightly celebrated. They were not the enemies of those who opposed them in this celebration. They rejoiced in their success. They prayed for it. They did not love them the less that they were determined to commend the truth to every man's conscience as in the sight of God. The first pastor of the Above-Bar Church was the Rev. N. Robinson, the ejected rector of All Saints, Southampton; and the Rev. T. Adkins, who is still the senior pastor, has, with his predecessor, filled up one of the centuries that have elapsed since the passing of the Act of Uniformity.

PORTLAND CHAPEL.

The Rev. Matthew Hudson preached in the evening from 1 Peter ii. 19, "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." The Two Thousand, he said, clearly felt that they could not conform to the terms of the Act of Uniformity without violating what they believed to be the truth, and thus becoming recreant to conscience and to God. This celebration ought to be directed, however, not to attack others, but to stimulate ourselves—as we all much need—to

truthfulness of heart and life. The great lesson of the day, then, is to cultivate a truth-loving spirit in all things; regardless where it may carry us in deed or in thought, only let it be deeply humble and reverent, and it shall be God's means to guide us ultimately into "all truth."

ALBION CHAPEL.

At this chapel the Rev. H. J. Gamble, of London, preached to a large audience from Rev. xii. 11, "And they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Taking these words as embodying certain great principles as to the manner in which opposition to truth was to be overcome, and referring their fulfilment to the Reformation, he pointed out that the principles contended for by Luther were the same as those for which we are striving; that Christ must be the only legislator in his Church, and that conscience should be supreme in all matters of religion; and added that it is by the use of the same means which enabled the heroic men of 1662 to suffer pain and penalties, imprisonment and death, rather than violate their consciences, that we can alone hope successfully to triumph, viz., "By the blood of the Lamb, and by the word of our testimony."

On Sunday afternoon the school-room under this chapel was crowded with children belonging to the school, who had been invited to be present to listen to addresses to be delivered to them on the same subject. After singing and prayer the superintendent, Mr. Dowman, introduced the business of the afternoon by an admirable reference to the importance of the youngest in our schools joining in the celebration of this Bicentenary. Mr. W. G. Lankester addressed the children on "The supremacy of conscience and Scripture," which by simple but excellent illustrations he rendered instructive and useful. Mr. R. Lankester followed on the Centenary and Bicentenary, with the advantages possessed by all in 1662 as compared with 1762, showing the gradual advances made in liberty, especially during the present century.

On Monday Mr. Gamble delivered a lecture in the chapel to a large audience upon "1662; the Story and its Lessons for Churchmen and Dissenters." He gave a rapid sketch of the History of the English Church, from the time of Henry VIII. to the Act of Uniformity. He showed that the Church of England was never thoroughly Episcopal till the passing of that Act, since some of the highest offices in the Church were held by the Puritans. After dwelling upon some of their reasons for Dissent, the rev. gentleman then exhorted Churchmen and Dissenters to a spirit of charity towards one another, but urged them never to sacrifice truth and principle to the false notion that it was charity, and oppose error through fear of giving offence. At Kingsfield Chapel, the Rev. J. Hill preached in the morning, from 1 Thess. v. 21; in the evening, Dan. iii. 16, 18.

LIVERPOOL.

REV. JOHN KELLY.

At the Crescent Independent Chapel, Everton, the Rev. John Kelly preached from Hebrews xi. 36 and 38, "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: of whom the world was not worthy." The preacher said he should on that occasion avoid as far as possible everything disputable and strive to fix attention on those features of the character of the ejected which were brought out by their circumstances. 1. There was the homage they paid to conscience. 2. They were men of strong faith. 3. Their meekness was remarkable. 4. They were distinguished by a strong attachment to their work. In the evening, Mr. Kelly preached a second discourse, from the same text, as to the lessons taught by the event. 1. First of all their case should awaken a strong detestation of persecution, as an outrage upon the very principles of the Gospel and a violation of its spirit. 2. Let us in the next place be thankful to God for the privileges we now enjoy, and remember our indebtedness for them to those who, as instruments, have contributed to secure them for us through much suffering. 3. In the third place, we are impressively taught the imperative duty of obeying conscience, of being true to our religious convictions. Nothing can be of greater importance to our religious health and progress, whatever our condition may be. Give conscience its rightful supremacy, and let it be implicitly obeyed, and your soul may be expected to prosper; but not otherwise. No prospect of present advantages, no desire to avoid evils, can justify you in doing a wrong thing or omitting to do the right thing. You may suffer for it; but a good conscience is better than wealth or ease. 4. Cultivate a charitable spirit towards those who differ from you. Never imagine that all truth is on your side, and that nothing but prejudice and corrupt motives influence those who do not think with you. More prejudices may beset you than you imagine. It is an easy thing to be charitable to those of our own opinion. The true test of charity is when it is cherished and expressed towards those who disagree with us in subordinate matters. 5. Fifthly, and above all, aim at the attainment of a high state of personal piety. This was the distinction of these men; let it be yours. 6. Lastly, the principles which these good men held in relation to the demands of Conformity are ours. We hold them still; not out of faction, not from habit, not from the love of singularity, but from strong religious conviction. We quite understand the consequences of holding them. We have had proof enough of the offensiveness of giving utterance to them. But, conscious that the Master approves, we are content to endure the reproach. [Deference to the will of

* "Essays and Reviews." An Examination of some portions of Dr. Lushington's Judgment on the admission of the Articles in the cases of the Bishop of Salisbury v. Williams, and Fendall v. Wilson." By JOHN GROTE, B.D., &c., &c. Cambridge: Deighton, Bell, and Co. London: Bell and Daldy, 1862.

Christ is no small thing at any time. Let this be our position. Let us hold our ground intelligently and firmly, and God will bless us.

The Rev. Enoch Mellor also preached a Bicentenary sermon at Great George-street Chapel.

The Rev. James Mann, pastor of Hamilton-square Independent Chapel, Birkenhead, devoted both morning and evening to the consideration of the Bicentenary question. In the morning he chose for his text Hebrews xii. 1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses," &c. In the evening the Rev. Mr. Mann preached a sermon on the same subject from the text he had selected in the morning. In an able discourse he referred to the stirring events of 1662, and deduced one great lesson therefrom, that Christ has supreme and exclusive authority in the Church, and that we submit ourselves to the Saviour in all things.

The Rev. W. M. Taylor, of Bootle, also preached specially on the subject.

In the Unitarian Chapel, Renshaw-street, Liverpool, the Rev. J. H. Thom preached from Ephesians iv. 3, "Endeavouring to keep the unity of the spirit in the bond of peace." The discourse was to a great extent historical.

NOTTINGHAM.

In this town special services in the Nonconformist places of worship were general, but it appears that the Wesleyans declined to co-operate with the local committees of Nonconformists, or to make special mention of the Bicentenary from their pulpits.

At Friar-lane Chapel, the Rev. James Matheson, B.A., preached in the morning from the words, "He endured, as seeing him who is invisible." The Two Thousand preferred to let go any pleasure or possession rather than offend and dishonour him. The approbation and love of God were to them as real, and much more attractive, than houses or lands, than security or reputation. The course of action and the aim and temper of mind with which God associates his approval and his love, are the same now in our time and in every time. There is nothing more to be desired and coveted by any living man than this—to be set right and kept right with the world unseen and eternal, and to live and act ever "as seeing Him who is invisible." In the evening, from the text, "A great cloud of witnesses," it was shown that Christian men are intended to derive instruction from the lives of the great and good wherever these are found.

The Rev. W. R. Stevenson, M.A., of the Baptist Chapel, Broad-street, took for his text in the morning 1 John ii. 17, "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." The text in the evening was Hebrews x. 32, "Call to remembrance the former days." Collections were made at the close, the proceeds to be divided between the General Baptist Foreign Missionary Society, and the building fund of the Chilwell College.

The Rev. C. Clemence, B.A., of Castle-gate Chapel, preached both in the morning and evening, from Hebrews xii. 1, 2, "Wherefore seeing we also are compassed about," &c., &c. The latter discourse specially bore upon Christian churches of the present day.

The Rev. J. Martin, at the Derby-road (Baptist) Chapel, selected for his text Luke ix. 49, "Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us." The preacher contended that human legislation, like the Act of Uniformity and similar measures, utterly failed to secure uniformity of belief; and that perfect freedom of worship was more likely to lead to oneness of thought and conviction, than any legal enactments which could not bind the conscience.

At Mansfield-road (General Baptist) Chapel, in the morning, the Rev. J. F. Stevenson preached from Hebrews xi. 38, "Of whom the world was not worthy." The main subject of his discourse was the broad principles which Nonconformists held to be involved in the idea of the church, and for which they still contended. After dwelling upon these, the preacher said that, above all, Nonconformity was a development of the truth that none but Jesus Christ is the lawgiver in his church. After dilating upon this principle, Mr. Stevenson concluded by pressing upon his hearers the reflection that their Nonconformity is but a means to an end, and derived its only worth from the facilities it affords for a free and earnest spiritual life.

The Rev. Mr. Spray, the minister of the Methodist Free Church, Shakespere-street, preached at New Basford in the morning, his text being from Heb. xiii. 22, "And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in a few words." In the evening Mr. Spray occupied the pulpit at Shakespere-street Chapel, and briefly referred to the event.

The Rev. P. W. Clayden, of High Pavement (Unitarian) Chapel, preached a special sermon from Hebrews xi. 39, 40, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Looking back upon a venerated past they would learn, he said, to do their duty both to it and them, to be worthy of their heritage, and hand it down, not only unimpaired but grown and strengthened, to the generations after them. The rev. gentleman's evening sermon was preached from John iv. 30, and was of a biographical character.

The Rev. J. Lawitt, of Stoney-street (General Baptist) Chapel, took for a text Daniel iii. 18, "Be

it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." The preacher concluded by saying that the Church would never be free till relieved from connexion with political power.

The Rev. Allen Mines, B.A., preached in the Albion (Congregational) Chapel, Sneinton, both morning and evening. The morning text was founded upon Hebrews vi. 12, "That ye be not slothful, but followers of them who through faith and patience inherit the promises." The evening discourse was taken from Hebrews xi. 8, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." There was a large attendance on each occasion, and the discourses were listened to with deep attention.

In the afternoon a special prayer-meeting was held in the Baptist Chapel, Mansfield-road, to supplicate the Divine blessing on all the churches of Jesus Christ. The congregation was numerous.

Perhaps the most remarkable sermon preached on St. Bartholomew's Day was by the Rev. T. Hancock, a clergyman recently ordained by the Bishop of Oxford, at St. John's Church, in this town. His morning text was from Nehemiah v. 13, "So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied." The rev. gentleman remarked that by the ejection of the Puritans 200 years ago, the redemption wrought out by the Son of God and the Son of Man was declared to be the redemption of the whole human race. On that day the Gospel was restored beneficially to the country. The Church was liberated from nearly twenty years of State tyranny and control; liberty of conscience was given back to the Christian laity; and the hope and possibility of catholic unity was re-awakened in the Church of England. The great body of Englishmen lifted up no cry of distress and no cry of anger when the Puritans were cast from their cures. Parties and sections were suffering, but the nation was glad. The great body of our countrymen rejoiced because they were delivered from the delusions of the Puritans. After a bitter experience of twenty years our fathers found that Puritanism contained no hope for men as members of the human race, as citizens of a nation, or as baptized children of the earth. The ejection of the Puritans was a declaration of the sanctity of the nation—that every child born amongst us had the same right to baptism as every child born amongst the Jews had to circumcision. So long as Presbyterians, Anabaptists, and Independents held their cures, the nation was robbed of its ancient holidays. It was contended by the preacher that the Puritans endeavoured to establish what we now saw was being brought forth in North America—liberty side by side with real and hopeless slavery. The Independents of our day were talking loudly about the rights of the Christian people, but if they had not been ejected from the cures of the English Church, the people of this day would have no Christian rights at all; for our Christian rights were those of which our brethren declared them to be, namely, that we were God's children, and not the devil's. The preacher, in conclusion, spoke of the hope which the ejection of the Puritans gave of the entire unity of Christian men.

BRISTOL.

Nearly all the Nonconformist chapels had special services on St. Bartholomew's Day. The Rev. Henry Isaac Roper preached at Bridge-street Chapel, his text being taken from the 112th Psalm. It is not, he said, the will of God that the works of the righteous should be forgotten. After an historical review of the great names of the past, the preacher alluded to the more prominent characteristics of many among the Two Thousand—Philip Henry, Matthew Poole, Matthew Mead, Thomas Case, Richard Brooks, &c., to John Flavel (whose ejection from Dartmouth filled that town with mourning), Thomas Vincent (who braved the terrors of the great Plague, and wrote "God's Terrible Voice to London"), Richard Alleine (cast from St. Mary's Tower, at Taunton), John Howe (dignified in mien as in nature), John Owen (prodigy of Christian scholarship), Thomas Binning (distinguished for his classic and Christian discourses), Dr. W. Bates and Dr. Thomas Mann, bosom friends and loving brothers, remarkable for their profound theology, and many others, scarcely less distinguished, and Richard Baxter, with his "Saints' Everlasting Rest," who dared to expostulate with Charles, to reprove Cromwell, and bear the frown of both. These are the men that were ejected because they would not bow to human authority in matters of religion. The preacher then dwelt—1st, upon their piety; 2nd, their fidelity to conscience. The only obligation for their coming out was the obligation imposed by conscience. There was no concerted action—there were no conferences, where the bolder encouraged the more timid, alone each did it. Not agreeing that there should be no service without the litany, that infants were regenerated in baptism, that the priests had power to pronounce absolution, refusing to assert that all were buried sure of a joyful resurrection, forth they went, with no crowd to cheer, in an unconscientious age; it was a glorious exhibition unparalleled in the history of the Church. We call upon you, perhaps not in the same way, for the same fidelity. The right of private judgment lies at the foundation of religious liberty; this was not then understood; many learnt in the furnace of trial the wrong opinion they themselves held on this subject. This cause was commenced in 1672 by an ejected minister. The reliance of the ejected

on God was indicated in their expressions—one quoted Matthew xxvi. 5. Here the preacher gave several quotations which space will not permit us to insert. Philip Henry said he never knew an ejected minister to be imprisoned for debt. 3rd, Their love of a full and free Gospel; never was the Gospel, the whole Gospel, and nothing but the Gospel more fully preached; nothing could be better for England than a revival of the theology of Howe and Baxter. 4th, Their zeal for God's Sabbath. 5th, Their stern resistance to Popery. 6th, Their regard for family religion. Morning and afternoon they set apart for public worship, the evening for private devotion and catechising the children. 7th, and lastly, Their high-toned patriotism. Primarily they worked for God, but it was also for their country and posterity; even those who look most slightly on these men owe their liberty to them.

At King-street Baptist Chapel, the Rev. F. Bosworth took for his text 2 Cor. i. 12. He concluded by urging his hearers to stand firm to the truth, after they had made up their minds as to what was the truth; while ever ready to receive further light, let them hold with a firm grasp what they already had, but at the same time act lovingly and consistently.

At the Victoria Rooms, the Rev. R. Morris preached from Heb. xi. 4; the Rev. Jas. Davis, at the Victoria Rooms, took for his text Daniel iii. 16 and 18; the Rev. Urijah Thomas preached from Heb. xii. 1; the Rev. S. Hebditch (Arley Chapel) from Psalm cxix. 161; Rev. J. A. Pratt (Kingsland-road Chapel) from Zechariah iii. 8; Rev. W. Rose (Gideon Chapel) from Acts v. 29, "Then Peter and the other Apostles answered and said, We ought to obey God rather than men." In the evening, he preached another sermon on the same subject, which he delivered with much earnestness, selecting as his text, Mark xvi. 20. At the Presbyterian Church, the Rev. M. Dickie preached from Psalm xlix. 14.

At Broadmead Chapel the Rev. N. Hayeroff preached from Hebrews xiii. 7, "Whose faith follow, considering the end of their conversation." After showing that history gives valuable lessons, that God has always taught by examples, that the remembrance of goodness accords with Christian instincts, and imparts a moral stimulus to character, he proceeded to review the circumstances under which the ejected clergy declined to continue in the Church. He called attention—1. To the truths they maintained; 2. Their integrity of character. Their faith in their principles and God was sorely tried. Mr. Hayeroff sketched their temptations and struggles, illustrated their sufferings, and gave extracts from their farewell sermons to show their spirit of conscientiousness and of reliance on God. 3. The devotedness of their life, vindicating true religion in an age of infidelity and licentiousness. He sketched their subsequent history, their fidelity, ministry, writings, and their sentiments at the close of life. Christians are now called to other work, but should display the same fidelity. In the evening he pointed out the benefits which have accrued to religion in England from their heroism, the altered character of the times, and the present condition of evangelical religion, as calling for gratitude to God, and pointed out the mission of the Church of Christ in the present day and obligations to its fulfilment.

At Lewin's-Mead Chapel (Unitarian), the Rev. William James preached in the morning from Heb. xii. 1. He said that the present congregation, in the exercise of private judgment, had departed from some of the doctrines which the founder of their church had taught; but that, in their love of freedom, in their reverence for the Scriptures, in their administration of the ordinances of religion, they were substantially the same church that John Weeks had formed 200 years ago.

In some of the churches of Bristol there was special reference to the Bicentenary. At the Cathedral the Rev. Canon Guthrie, in a sermon on "Peace," expressed his surprise that there should be men, and those not merely men of the world, but professed religionists, who seemed rather to prefer strife.—At St. Raphael, the Rev. A. H. Ward selected as his text Matthew v. 10. Referring to the Bicentenary, he said he was unable to understand the ground of that commemoration, except that it was that those who promoted it hoped to overthrow the Church shortly, in which case he thought they were only celebrating their own defeat. The inconsistencies in the Dis-senters were so glaring that he thought they ought to admit of some explanation. He did not see what end could be obtained by bringing up things which had been buried for 200 years, especially when it was intended to strike at a Church which had endured for eighteen centuries—therefore he thought it would be well for them to consider the consequences of the step they had taken. That commemoration was no doubt intended as an attack on the Church—that Church of which a Dissenting preacher said the other day, "It's an offence; it stinks in anybody's nostrils." Such talk as that, however, would only recoil upon those who used it, and whose arms were raised and waiting to strike the blow. The Church has borne all their bitter taunts unflinchingly, as they had the Lord to sustain them, and they always found strength and support with Christ. They only wanted one thing now, and that was to be firm in their principles. No idle risk in a fancied security must be indulged in, and none of that boasting of which they had heard so much lately. Neither must they be unmoved to every one around them, but still be firm in their principles.—At Bedminster Old Church, the Rev. Mr. Harcourt, curate, briefly adverted to the movement. He

selected his text from John x. 9, and, after explaining the union of Christ with his Church, he had endeavoured to point out to them on what the claims of the true Church rested, and the nature of separation from it. Its connexion with the State—if, indeed, it could be called a connexion at all—was not in the remotest degree essential to it. Were the Church to be disassociated from the State tomorrow, as was the case in Scotland, of all the essentials which constituted a true Church not one particle would be lost or weakened by that act; or were the numerous religious sects joined by law, they would gain thereby not a single attribute of a true Church.

BRIGHTON.

In Queen-square Chapel, the Rev. Paxton Hood preached Bicentenary sermons. In the morning, he took for his subject the Church of England service in the gospel for the day, "The Doom Pronounced by Christ over Jerusalem." He expressed his strong affection for many portions of the Prayer-book, and for many eminent clergymen of the Established Church, declaring, however, that his judgment of the Church of England was altogether apart from such considerations. "A State-Church," he said, "is to me monstrous, and, as an institute of Christianity, impossible." He entered into a brief analysis of Hooker's Ecclesiastical Polity, showing the perfect baselessness of that majestic and elaborate defence of an argument of Church of Englandism. He then proceeded to show that it is in the nature of a State-Church that it should be the seat of manifold errors, and read several illustrations of Archbishop Sandford's Bampton Lecture, illustrating the shocking heresy, and error, and superstition of the Church of our own times, and dwelt at length on the same dark spots of its administration. After thus characterising the State-Church, he proceeded next to show how inevitably it is the case that a State-Church leads to persecution.—Jerusalem, in order to maintain her own errors, kills the prophets and stones them that are sent to her—dwelt upon and read extracts from the Act of Uniformity, and referred to the article in the *Quarterly Review*. Maintaining the act still, he also referred to the many instances of modern persecution,

"The ancient manners are not dead,
Old times, said I, are breathing here."

He then advanced to the inevitable doom of a persecuting church; he referred at length to the disunion in the Church, the varying parties and opinions in the Church, and denounced the supposed necessity of uniformity as incompatible with free thought and opinion, impossible, and undesirable as impossible. "I no more," said the preacher, "deplore varying sects than I deplore the varying features of my audience. I no more deplore the varying Churches than the various houses of men. The idea of one large Establishment is a socialist idea, originating in the thought that a government is not organic but paternal. It is incompatible with freedom." He then cited a number of instances illustrative of the fallacy and folly of the present Church Establishment, and denounced especially the sale of livings.

In the evening Mr. Hood preached again, with reference to the event of the day. His subject was "The Noble Army of Martyrs." The chapel, the largest in Brighton, was closely packed in every part—aisles, pulpit stairs, and communion table were all crowded. Collections were made for the sufferers by the cotton famine in Lancashire, amounting to 65l.

BATH.—PERCY CHAPEL.

Last Sunday the Rev. R. Brindley preached two sermons, suitable to the occasion, in the morning, from the text Prov. xxiii. 23—"Buy the truth and sell it not," and in the evening from Gal. ii. 5, "To whom we gave place by subjection, no, not for an hour." In the morning Mr. Brindley showed that there was only one authoritative standard of truth—the Bible, that it should be the sincere desire of every one to buy the truth, that the right of private judgment on that truth is the birthright of every man, and that having obtained the truth, every man should hold it firmly and, if needs be, suffer for it. "Buy the truth and sell it not." In the evening after explaining that the slavery of the mind and conscience was the worst of all slavery, Mr. Brindley read published thoughts of the Rev. D. Mansfield, M.A., incumbent of Oxon, Shropshire, in which he justly describes the conduct of the Puritans and their opponents, clearly showing that as honest and conscientious men, there was no other course left open to the Puritans, but to leave the Establishment; also acknowledging that their secession had inflicted irreparable loss on the Church of England. Mr. Brindley concluded by drawing important lessons from the great event, such as the necessity of loyalty to Christ, obedience to conscience, the cruelty of bigotry, the folly of attempting enforced uniformity in religion, the need of moral courage, the exercise of charity, and lastly the transitory character of all earthly things. The men who played such an important part in those memorable struggles, where are they? James I. and Charles II., and Laud, and Clarendon and Sheldon, where are they? Baxter and Owen and Bates, Calamy and Philip Henry, and Alleine, with the two thousand confessors who went forth, where are they? All are sleeping in their graves—all are in eternity; but of the latter we may say they are dead, but they speak, they are buried, but they live. The great gathering of the good, the noble, and the true, will one day be complete. The glorious company of the Apostles and the goodly fellowship of

the Prophets, the noble army of martyrs, the glorious band of the Confessors, with all who have been faithful unto death, will be gathered together there. Let it be the great business of life that we may have a place among them there. Two clergymen and many Episcopalians were present in the evening, and while they must have respected Mr. Brindley's fidelity, they could have taken just offence at no word that was uttered. A collection was made for the Aged Pastors' Retiring Fund, amounting to 20l.

COVENTRY.

At the West Orchard Chapel the Rev. E. H. Delf preached in the morning, from Heb. xi. 8, "And he went out, not knowing whither he went." Subject: "The Men." 1st, "Their character." 2nd, "Their principles." They differed about ecclesiastical systems, but for the most part agreed that there should be a national church. Their idea of such a church was that it should embrace all ministers who preached what they deemed "the truth," irrespective of ecclesiastical principles. The immediate cause of their ejection was here referred to, and the principle which it involved—viz., the integrity of conscience and reason as man's religious guide. 3rd, "Their sufferings." 4th, "Lessons to be learnt." 1st, a lesson in regard to conscience; 2nd, a lesson in regard to the tongue; 3rd, a lesson in regard to ritualism; 4th, a lesson in regard to creeds; 5th, a lesson in regard to example. Let us imitate these men. We want Baxter's earnestness, Oliver Heywood's fervour, Howe's breadth, Henry's spirituality, &c. We all want the example of these men, whether within or without the Establishment. Evening sermon: Rev. xiv. 13, "Their works do follow them." Subject: "Their service." There are three chief points illustrative of this service. 1, Their service to spiritual religion. The conduct of these men brought the subject of religion before the people. Religion as belonging to man in his personal rather than in his corporate relation became better understood. The reality of religion too, that there is something more in it than a name or profession. What would have been the effect if these men had agreed to conform? Their opinions were known, and their opposition to ritualism understood. Their conformity would have struck a blow at the very root of spiritual religion. 2, Their service to religious liberty. The theory of religious liberty was here expounded. These men did not thoroughly understand that theory. Men who are the chief actors in an event never do comprehend all the principles and bearings of it, but the course which the ejected ministers took did more to promote religious liberty than almost any other event in English history. 3, Their service to civil freedom. Mr. Delf then went on to speak of their service in Coventry, showing, from the history of the Great Meeting, that some of its ministers were grandsons or sons of ejected ministers: while the first pastors were the ejected ministers from St. Michael's and Trinity Churches, Coventry. Conclusion. We can render the same service as that rendered by these men. 1st, Because the reasons which actuated the Two Thousand remain the same. 2nd, Because the connexion of the Church of England, or of any Church, with the State is wrong.

In consequence of the depressed state of trade in Coventry, which has now lasted two years, the ministers and their congregations are unable to make any effort in aid of the Bicentenary Fund. This is a matter of deep regret to them, as few places have so interesting an ecclesiastical history as the ancient city of Coventry.

ROCHDALE.

MILTON CHURCH.—Rev. H. W. Parkinson. Morning. Subject, "Conscience Two Thousand Years Ago." Dan. iii. 18, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." The principle that we ought to obey God rather than man is as old as the world; the many reasons these three Jews had for obeying the king and saving their lives, if they had not been so deplorably ignorant of the modern theory of subscription. Lessons taught by the text—1. That all human law is designed to be a reflection of the principles of Divine law. 2. That when human law and Divine law are in antagonism there is a point beyond which a Christian conscience will not submit itself to the lower authority. 3. That this point is where human law commands what God forbids, or forbids what God commands. 4. That in a refusal to obey the human law in such an extremity we may be confident of the Divine protection and blessing.

Evening subject, "Truth, not Systems," Matt. ix. 16, 17. Putting the new cloth into the old garment, and the new wine into the old bottles. Many examples of this vain endeavour to be found in church history. The more timid of the Reformers, both in Germany and in England, tried to put the new cloth on to the old garment of Popery, but the rent was made worse. So men in modern times have tried to form the new wine of voluntarism into the old law of tithe, and to fit the freedom of prayer into the constraints of form. The passing of the Act of Uniformity a still more foolish endeavour, since it was not the putting of new cloth on to an old garment, but actually the putting of old cloth on to a new garment! New life must be allowed to mould for itself new forms. Collections. Morning, 71l. 6s.; evening, 33l. 16s. 6d.; total, 105l. 2s. 6d.

PROVIDENCE CHAPEL.—Rev. Geo. Snashall, B.A. Morning, "Supremacy of Conscience." Evening, "An Hour with the Ejected of 1662."

BAMFORD.—Rev. J. Broune, B.A. Morning,

"The Nonconformity of 1662 Involuntary, but Inevitable," Romans xiv. 22, 23, "Happy is he that condemneth not himself in that thing which he alloweth," &c. Evening, "The Appeal of 1662 to 1862," Psalm cxlv. 4, "One generation shall praise thy works to another." Collections, about 20l.

In the afternoon a public Nonconformist service was held in Milton Church. Addresses were given by the Revs. G. Snashall and J. Broune, and other ministers took part in the service. The place was filled.

On Monday evening a public meeting was held for the exposition of the principles of Nonconformity.

LEEDS.

The Rev. G. W. Conder took for his text Matt. xxii. 15—22:—"The event we celebrate to-day, a thing of to-day, and, in fact, a thing of all times." The very thing that necessitates the sad and solemn exodus of the 2,000 still exists, and necessitates a continuous practical protest of Nonconformity. The question which those 2,000 had to solve was one which the Apostles and first Christians had to solve, some of them in martyr fashion. But the great truth in the text is that there are things in human life over which the civil power has no authority. The region of a man's thoughts is one into which the civil ruler has no right to enter. Every man says instinctively, "I am lord here." Again, there is a region of action so private and personal to a man, and so remote from any bearing on the welfare or otherwise of the State, that any interference of the State therein would be universally felt to be a tyrannous and vexatious exercise of its power. *A fortiori*, then, the civil ruler has nothing to do with the religious belief and worship of a man; these are exclusively the things that are God's. 1st. They have never been committed by God to the civil ruler. 2ndly, Man's instincts and reason reject the rule of any human authority in these matters of the conscience and the soul. Temporal power and civil force, then, can have no place here. Lastly, all experience proves that nothing but mischief comes of the interference of Caesar with the things that are God's, the most striking proof of which is furnished by the history of the 2000 saints and heroes of 1662.

The Rev. Eustace E. Conder, East Parade Chapel, preached on Sunday, both morning and evening, from Proverbs x. 7, "The memory of the just is blessed." In the course of his discourse he said that the greatest hindrance to the progress of the Gospel, and one which no amount of tracts, and sermons, and Sunday-schools, will triumph over, is the lack of a higher standard of conscientiousness among Christians. He concluded by referring to the debt all Englishmen owed to the men who resisted spiritual tyranny, and so checked the temporal tyranny to which it led, and by maintaining the lineal ecclesiastical descent of a large number of the Nonconformist Churches of the present day from the ejected ministers.

YORK.

SALEM CHAPEL.

The Rev. James Parsons preached in the morning, taking for his text Hebrews x., part of 32nd verse,—"Call to remembrance the former days." The rev. gentleman, after a brief introduction, proceeded to point out that there are events in the history of the Church of Christ which have a special claim on Christian remembrance, instancing among those which were of a personal nature—1. Our conversion to God. 2. Seasons of spiritual revival and progress. Those which are of a public nature, involving blessings vouchsafed to the Church—1. The outpouring of the Spirit on the day of Pentecost. 2. The Reformation. 3. The revival of religion under the instrumentality of Whitfield and the Wesleys. Those involving trials and persecutions to the Church—1. Those endured by the Primitive Christians. 2. Those connected historically with that day, 1572. 3. The persecutions endured by the Puritans and Covenanters under the Stuarts. 4. Those connected with the expulsion of the 2,000 godly ministers in 1662. That the remembrance of these events should be applied to the drawing from them important lessons—1. The care of the Lord Jesus for his Church. 2. The power and firmness of true Christian principles. 3. The duty of gratitude for the favourable circumstances under which we ourselves are placed. 4. The importance of personal prayer. The preacher concluded with an earnest exhortation to the young to the cultivation of the memory, to the study of those works which bear upon the events and history of the times under review, and to make themselves more fully acquainted with their own distinctive principles.

In the evening Mr. Parsons preached from the following words, Galatians v. 1, "Stand fast, therefore, in the liberty wherewith Christ hath made us free." The preacher proceeded to point out what is included in the state of privilege here affirmed. 1. It is liberty from a burden of legal ceremonies; 2. It is liberty from the penal condemnation pronounced against sin; 3. A liberty from the moral pollution of sin upon the soul. He then proceeded to consider the mode by which this liberty is secured. 1. It is meritoriously secured by the mediatorial work of the Lord Jesus; 2. It is applied through the instrumentality of faith; 3. It is destined for diffusion and enjoyment throughout the world. He next pointed out and enforced the obligations which this state of liberty imposes. 1. To hold it fast; 2. To adorn it; 3. To promulgate it. At the close of the sermon a collection was made to be applied in aid of the Congregational Retiring Ministers' Fund.

NEWCASTLE-ON-TYNE.

In this town special sermons were preached in most of the Dissenting chapels, and in some churches. At St. Andrew's Church, the Rev. Rowland East, in accordance with a public announcement, preached on "Church Establishments," from the text 1 Cor. ix. 7-14. Taking the Bible in his hand, he fearlessly asserted, as he strenuously believed, that the union of Church and State was in harmony with the teachings of its sacred pages. Mr. East followed up his argument in the evening.—In West Clayton-street Congregational Church, on the Thursday evening previous, a lecture was delivered on the history of the legislation of the first two years of Charles II., inclusive of the passing of the Act of Uniformity. On Sunday morning, the Rev. H. T. Robjohns, B.A., preached on the Two Thousand, taking as his text Daniel iii. 16-18. A future disruption of the Church of England was suggested as possible, if not probable, and the duties of Free Churchmen at this present time were described and insisted on. In the afternoon there was a Bicentenary celebration in the Sunday-school. The minister of the congregation has already collected from private friends out of Newcastle 130*l.* towards the liquidation of the chapel debt.—At the John Knox Presbyterian Church, the Rev. Marcus Dods, in compliance with an appointment of the English Presbyterian Synod to all its ministers, called attention to the ejection of 1662;—and at Blackett-street United Presbyterian Church, Dr. Bruce preached in the morning. The collection was in behalf of the Newcastle Town Mission. The Rev. Richard Leitch preached in the afternoon from the words, "Behold how great a matter a little fire kindleth."—At St. Paul's Chapel, three special services, having reference to the Bicentenary, took place. In the morning, the Rev. A. Reed preached on Psalm xlv. 1, "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." In the afternoon a juvenile meeting took place, when Mr. Reed addressed the children of the Sunday-schools and other young persons. In the evening, another sermon was preached by the Rev. A. Reed, on Psalm xlv. 16, "Instead of thy fathers shall be thy children."—At Bewick-street (Baptist) Chapel, the Rev. W. Walters preached in the forenoon from Acts iv. 19, "But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye." In the evening, the service was conducted, and a discussion appropriate to the occasion preached, by the Rev. Charles Stovel, of London.—At Bath-lane Church, appropriate discourses were preached morning and evening. The subject of Mr. Rutherford's afternoon lecture was "For conscience' sake."—At the Church of the Divine Unity (Unitarian) two sermons were preached by the pastor, Rev. W. Newton, to inaugurate the new memorial window, erected at the cost of the congregation in memory of their late esteemed pastor, the Rev. George Harris.

ANERLEY, SURREY.—The Rev. W. Hickman Smith. Morning, from John xviii. 33-37. Subject: "The Kingdom of Christ: its Constitution, its Head, its Subject, its Executive, its Design, its Statute-book, how Sustained, Means of its Extension." The evening text, Gal. v. 1-13. Subject: "Christian Liberty." Collection for Memorial Hall and Pastors' Retiring Fund, 10*l.*

BETHNAL-GREEN PARK CHAPEL.—Rev. I. Vale Mummery. Morning, Micah iv. 4, "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Evening, Zechariah ii. 10, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."

BETHNAL-GREEN-ROAD NEW INDEPENDENT CHAPEL.—Rev. Wm. Dorling. Morning topic, "Religious Uniformity," the text being from Eph. iv. 4-6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Evening topic, "Christian Heroism," text being the last clause of Hebrews xi. 8, "And he went out, not knowing whither he went." The second lecture announced in these columns was very numerously attended.

BILSTON.—The Rev. W. J. Bain preached both morning and evening at the Independent Chapel, Oxford-street, and on both occasions introduced the narrative of the ejection of the Two Thousand. Both discourses were founded on Hebrews vi. 17-19. That in the morning was associated especially with verse 17. The preacher concluded by exhorting to that higher and nobler strain of life which became us all as followers of the good and great who have gone before us and left us their example. There was an evident lesson in the Scripture under consideration that every man's life should be resting on the unshakable foundation of God's word, and the motto of his life—Onwards.

BLACKBURN.—JAMES-STREET CHAPEL.—The Rev. J. B. Lister preached from Prov. x. 7, "The memory of the just is blessed," and in the course of his discourse gave a very impressive sketch of the virtues of the ejected of 1662, in the course of which he said:—

They became Nonconformists, not for a fancy, not for a name, not for a policy, not for promotion, but for Christ. And just as we honour him in himself, so we are bound to honour Him in them. . . . Nor are we without assured hope that good fruit will yet be borne of this memorable year. The storm is only temporary—the calm abides. The lightning flash is but for a moment—the sun shines every day. The conflict is the

herald of long-lived peace. If by our remembrance of these men and days a little light is thrown upon any dark Church questions, if it teaches us to distinguish between things that differ—if it destroys within us any of the selfishness of ease and the love of power—if it makes our piety healthier, deeper, purer, stranger, and our Christian intelligence broader and more sympathetic, then our "memory" will become the handmaid and assistant of our religion. At any rate, we will pronounce blessings upon the pious and holy dead. They lived and suffered for us this day. Had it not been for them, we should have had less of freedom, of spirituality, of conscience, of religion.

BRENTWOOD.—The Rev. H. P. Bowen preached in the morning from Psalm cxviii. 9, "It is better to trust in the Lord than to put confidence in princes," referring specially to the Two Thousand. In the evening his text was from 2 Cor. iv. 9, "Persecuted, but not forsaken; cast down, but not destroyed," in which special reference was made to the ejected of Essex.

BROMPTON.—TREVOR CHAPEL.—On the evening of August 17, the Rev. T. T. Waterman, B.A., referred to the farewell services of the ejected ministers. He preached from Psalm cxii. 6, "The righteous shall be in everlasting remembrance." Having justified the commemoration of the ejection, he pointed out that for many reasons the character and conduct of the conscientious and devoted men were deserving of remembrance, and held them up as an example to be imitated by their successors.

CAVERSHAM-HILL, OXON.—On Sunday, the Rev. J. Dadswell preached from Daniel ii. 32, and from Matt. ii. 32. Last week there was a prayer-meeting and service to expound the cause and results of the ejection, and a fortnight ago a collection for the relief of Lancashire distress.

CREAKE, NORFOLK.—INDEPENDENT CHAPEL.—The Rev. Charles Hargreaves.—Morning, Acts v. 41. Afternoon, Hebrew xi. 38, "Of whom the world was not worthy," &c. Contributions were made to promote the circulation of information on the subject of the ejection. "The Story of Black Bartholomew," by Frederick Williams, was largely distributed amongst the people, and other works are to be added to the chapel library.

DEAL.—Bicentenary sermons were preached at the Congregational Chapel, Lower-street, Deal, on the 24th of August, by the Rev. J. T. Bartram. Morning subject, "Fidelity to Truth and Conscience," text, Acts v. 29, "We ought to obey God rather than men." Evening subject, "Faith tested," text, Hebrews xi. 8, "And he went out, not knowing whither he went." There was no collection.

DORKING INDEPENDENT CHAPEL.—The Rev. J. S. Bright referred to the historical associations connected with their place of worship. The morning's discourse was founded on Heb. vi. 12, "That ye be not slothful, but followers of them who through faith and patience now inherit the promises." The text in the evening was from John iv. 38, "Other men laboured, and ye are entered into their labours."

GREENWICH, MARY-HILL CHAPEL.—Rev. George C. Bellew. Subject: "England's St. Bartholomew, and its lessons." In the evening, the sermon was addressed to the young. A hymn written for the occasion, by W. J. Browning, Esq., was sung after the morning sermon. At both services the attendance was large, and the collection liberal.

HAWKSTONE HALL, WATERLOO-ROAD.—The Sunday evening service at the above hall was conducted by Mr. G. M. Murphy, Surrey Chapel Evangelist. There was a crowded attendance, subject, "A Motto for the Two Thousand of 1662," 2 Cor. iv. 1, 2, "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." After an historical reference, the preacher divided his subject into (1), The Ministry, What is it; (2), The Minister, his conversion, call, character, and duty; (3), The Hearer, his privilege, and responsibility. A Bicentenary collection had previously been made, but an offering was made for the "Lancashire distress."

HASTINGS.—The Rev. James Griffin preached from Galatians ii. 3-5, "But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." In treating the discourse it was shown that the Two Thousand resisted, 1st. As a violation of Christian liberty. 2nd. As an attempted invasion of the authority of Christ. And 3rd. As a perversion of the truth of the Gospel. The conclusion was, 1st. Thankfulness to God for our Christian liberty. 2nd. The importance of bringing our belief and practice to one standard. 3rd. To show love to all who are not of one mind with us. And lastly. Our duty to spread that truth which we love and regard as sacred. No collection.

HALSTEAD, ESSEX.—In the OLD INDEPENDENT CHAPEL the Rev. S. S. England preached two sermons. Morning, Job xxxiv. 29, "When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only." In the evening the text was Hebrews xii. 1. Collections amounting to 12*l.* for the relief of Lancashire distress.

HAMMERSMITH.—The Rev. R. Macbeth preached

in the morning from Isaiah lii. 4, "My people went down aforetime into Egypt, and the Assyrians oppressed them without cause." In the course of his discourse Mr. Macbeth gave a brief sketch of the course of ecclesiastical events from 1638 to 1662, pointing out especially how the mistaken attempt to regulate the affairs of conscience by State enactments became a source of error and calamity to all parties. Mr. Macbeth's text in the evening was Psalm xvi. 6, "The lines have fallen to us in pleasant places. We have a goodly heritage;" the subject being the "goodly heritage" of privilege, instruction, and responsibility bequeathed to us by the Christian heroism with which the men of the exodus maintained the integrity of their consciences and bore the penalty of their mistakes.

HERSHAM, SURREY.—The Rev. A. E. Lord preached on Sunday morning from Daniel iii. 16-18.

HIGH WYCOMBE.—TRINITY CHAPEL (INDEPENDENT).—Rev. John Hayden.—Morning, Romans ix. 7, "Neither because they are the seed of Abraham, are they all children." Evening, Hebrews xi. 8, "And he went out, not knowing whither he went."—CRENDON-LANE CHAPEL (INDEPENDENT).—The Rev. J. Ross, of Hackney, in the absence of the pastor, occupied the pulpit. Morning, Hebrews xi. 8, "And he went out not knowing whither he went." This sermon, avowedly addressed to the children and junior part of the congregation, was a compendious but lucid outline of the ecclesiastical history of 1662. In the evening the text selected was 1 Tim. iii. 15, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—The Rev. D. Pledge preached at UNION CHAPEL (BAPTIST) to a large audience. The text was from Acts xv. 26, "Men that have hazarded their lives for the name of our Lord Jesus Christ."—No notice was taken of day by the Wesleyans.

LIMEHOUSE (COVERDALE CHAPEL).—The Rev. E. Richards preached in the evening from Heb. vi. 12, but only referred to the Bicentenary.

MANCHESTER.—CAVENDISH-STREET CHAPEL.—On Sunday evening the Rev. Dr. Parker preached to an immense assembly. The text was John xviii. 36. After giving a condensed summary of the antecedents and results of the Act of Uniformity, the preacher proceeded to indicate a few of the distinctive principles of Nonconformity; dwelling particularly upon the spirituality of Christ's Kingdom, the true headship of the Church, the self-diffusing energy of the Gospel, and the duty of each Christian community to discharge its own financial responsibilities. The lecture, though uttered with great rapidity, occupied an hour in the delivery, and was listened to with breathless attention by the vast multitude. Dr. Parker intimated that this was the first of a series of lectures upon ecclesiastical subjects; the second is promised for next Sabbath evening. The spirit and tone of the lecture, which was most thorough in its assertion of Nonconformist principles, were greatly admired, not only by the Dissenters, but by members of the Established Church, who were present in considerable numbers.

MERTHYR TYDFIL.—HIGH-STREET ENGLISH BAPTIST CHAPEL.—Rev. G. W. Humphreys, B.A.—Afternoon, address to young people of the congregation and school on "The Two Thousand Ministers." Evening service, text Hebrew vi. 11, 12. No collection. The ordinance of believer's baptism administered at the close of evening service.

MELTON MOWBRAY.—The Rev. J. Twidale took the Bicentenary for the subject of his discourse, at the Independent Chapel, on Sunday morning, the 17th inst. His text was Heb. xi. 38, "Of whom the world was not worthy."

NEW CROSS CONGREGATIONAL CHAPEL.—The Rev. D. J. Evans. Subject in the morning, "The story of Black Bartholomew." Text, "By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible," Heb. xi. 27. Subject in the evening, "Bartholomew Day, 1662 and 1862: a contrast." Text, "Say not thou the former days were better than these," Ecclesiastes vii. 10. Collections, 14*l.* 1*s.*

NORLAND CHAPEL, NOTTING-HILL.—The minister, the Rev. John Stent, preached two sermons. In the morning on "The Principles which compelled the 2,000 to resign," from Philippians iv. 8. In the evening on "The Consequences of the Ejection," from Philippians i. 12. Collections were made in aid of the chapel funds.

PECKHAM, HANOVER CHAPEL.—Rev. R. W. Betts. Morning discourse: text 1 Corinthians ii. 5, "Your faith should not stand in the wisdom of men, but in the power of God." Subject: Christ the only Lord of Conscience.

PECKHAM RYE CONGREGATIONAL CHURCH.—Two very suitable and eloquent sermons were preached in the above place of worship on the 24th inst., by the Rev. J. Hiles Hitchens. The reverend gentleman chose as his morning text, Hebrews xi. 8, "He went out, not knowing whither he went." In the evening Mr. Hitchens selected for consideration 2 Cor. i. 12 (one clause), "Our rejoicing is this, the testimony of our conscience." The two sermons were of such character as to present a succinct but complete view of the past and present of Nonconformity. They were listened to attentively by large and respectable congregations.

REIGATE, SURREY.—The Bicentenary commemoration here was commenced with a preliminary sermon on the evening of Sunday, August 17; text, Daniel vi. 10. On Wednesday evening, the 20th, the Rev. G. J. Adeney delivered an historical lecture on the events of 1662 and their results. The at-

tendance was very numerous. On Sunday, the 24th, the services were all made to bear upon the occasion. The texts preached from were,—in the morning, Hebrews vi. 12; and in the evening, Acts iv. 20. Collections were made for the Bicentenary fund.

READING.—At Broad-street Chapel, Reading, on Sunday morning, the Rev. W. Legg, B.A., the minister, preached from Acts ix. 31; and in the evening the assistant minister, the Rev. D. Mossop, from Matt. xvi. 6; on each of which occasions suitable references were made to Bartholomew-day, 1662, and of the immediate connexion of that day with the rise of that cause, which was established by the Rev. R. Juice, one of the ejected clergy of Worcester. Collections were made at the close of each service. As King's-road Chapel was closed for repairs, the Rev. J. Aldis, who was preaching in the Town-hall (granted by the mayor), postponed the commemoration of the day to a future occasion. At Castle-street Chapel, the Rev. R. E. Forsaith preached from Rev. vii. 13 to the end, and Zech. xiv. 20.

SARDIS, PONTYPRIDD, SOUTH WALES.—The Rev. H. Oliver, B.A.—Two sermons delivered to a crowded audience. The collections were upwards of 100*l*.

SCARBOROUGH.—A very stirring and instructive Bicentenary sermon was preached to a crowded audience on Sunday last by the Rev. R. Balgarnie, of the Bar Church, from the words, "Speaking the truth in love," Eph. iv. 15.

STRATFORD-GROVE CHAPEL.—The Rev. G. W. Fishbourne introduced the subject of the ejection of 1662 into his morning discourse, though it was not the sole topic.

SURBITON CONGREGATIONAL CHURCH.—Sermons were preached here morning and evening by the Rev. A. Mackenall. The text of the morning's discourse was Heb. xii. 1, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses," &c. The preacher's subject was "The Testimony of the Ejected, and their appeal to those who believed themselves their successors." They bore testimony to force of conviction, to clearness of conviction, and also to enlightenment of conviction. The preacher claimed for them not only that they were sincere, but also that they were right, and affirmed that in the course of English civil and ecclesiastical history God had justified them. He appealed to his congregation to lay aside, as weights hindering them in their course as Nonconformists, the fear of social disability, an undue terror of controversy, the spurious charity which, under pretence of sparing, really insulted, an honourable opponent, and a merely sentimental reverence for tradition and age. He spoke of insincerity in the formation and expression of opinion as the "sin which doth so easily beset us," and of the need of patience in pursuing true spiritual freedom. The subject of the evening's discourse was, "The Christian Law concerning minor matters of Opinion, especially as affecting Practice." The text was Rom. xv. 1, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves," as compared with Gal. vi. 2, 4, 5, "Bear ye one another's burdens, and so fulfil the law of Christ," and topics treated of were Christian toleration, Christian fidelity, and Christian responsibility. Both discourses were characterised by breadth of view and candour of spirit, as well as by thoroughness and earnestness.

TOTTENHAM.—BAPTIST CHAPEL.—The Rev. R. Wallace preached in the morning from the words, "Other men laboured, and ye are entered into their labours" (John iv. 38). A collection was made towards the rebuilding of the old Nonconformist Chapel, Enfield.

TOOTING.—On Sunday evening the Rev. W. Anderson took for his text 1 Sam. ii. 30, "Them that honour me I will honour."

TUNSTALL POTTERIES, BURSLEM.—At the New Independent Chapel, sermons were preached by Mr. Joseph Smith, Stoke-upon-Trent, senior lay preacher of the North Staffordshire Independent Lay Preachers Society. Morning, Matt. xxvi. 51-54, "Christ's reproof of unhalloved zeal." Evening, Psalm xli. 5, "God's presence the security of the Church."

TWICKENHAM BAPTIST CHAPEL.—On Sunday last Mr. William Freeman preached. Morning text, John xviii. 36, "My kingdom is not of this world, &c." Evening, Matt. x. 37, 38, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter, &c." A special effort is being made to liquidate a debt of 500*l*. on this place of worship.

UNION CHAPEL, ISLINGTON.—In the morning the Rev. T. Adkins, of Southampton, preached a sermon appropriate to the occasion from Dan. ii. 44, "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." He took a rapid historical review of the rise and progress of Christianity, which he remarked was distinguished from all others by being essentially and pre-eminently a spiritual kingdom. After referring to the obstacles it had to contend with at its first propagation, and again at the Reformation, which it had not only been able to surmount, but to make subservient to its ultimate triumph, he dwelt at some length on the ejection of the Two Thousand in 1662. To the tyrannical and foolish act of their persecutors we of this 19th century owed much of the religious liberty we now enjoy, and even, humanly speaking, much of the spirituality which now characterises us as a nation.

WOLVERHAMPTON.—The Rev. J. P. Palmer preached two sermons, bearing upon the commemoration of the secession of the "Two Thousand" from the Established Church, in this church. The text of the morning's sermon was Proverbs xxiii. 23, "Buy the truth, and sell it not;" and that of the evening, Heb. x. 23, "Let us hold fast the profession of our faith without wavering." Towards the close of his morning's discourse, Mr. Palmer said:—

Not to be proud of such an ancestry would argue a strange indifference and insensibility to the highest motives and the truest heroism. As the world advances in the recognition of its truest benefactors, the confessors of 1662 will be associated with the saints and martyrs of the early church. Their memory will never perish, but

Grow greener with years, and
Blossom through the flight of ages.

Noble were the men to whom we dedicate this day. We, too, have our "saints' days," and this is one of them. If there be those who are willing to wear the badge and livery of the power by which they were oppressed, be it so. If there be those who can as conscientiously subscribe *ex animo* that which they "suffered the loss of all things" rather than adhere to, we impugn not their right, and we impeach not their honesty. To their own Master they stand or fall. But for us, it is to cultivate the spirit by which they were enabled to follow the light that was in them; to give ourselves to the Word of God and to prayer; to uphold the Holy Scriptures as the alone authority for Christian faith, and the only guide of Christian practice; to give unto Cæsar the things that are Cæsar's, and to God the things that are God's; and to emulate the blameless, self-denying, and holy lives of the Two Thousand, and to cherish the disposition by which they were led to bless those that cursed them, and to pray for those that despitefully used them. Thus living, "the truth" shall keep us free, and if tempted at any time to barter it away, the words of this Holy Book, and the memory of those holy men, will rise before our minds, saying, "Buy the truth, and sell it not."

At QUEEN-STREET CHAPEL, the Rev. T. G. Horton preached two sermons expressly for the Bicentenary. In the morning the text was Acts xxiv. 16, subject, "Fidelity to conscience." In the evening, the text was John iv. 37, 38, the subject being, "Our debt to our forefathers, and our duty to posterity." In October, the course of lectures by ministers in the neighbourhood, which have been broken off for the summer, will be resumed. The Rev. Mr. Horton will begin the new series with a lecture on "St. Bartholomew's Day, 1662." The Rev. T. H. M. Scott, M.A., preached from Philippians i. 21.

YORK-ROAD CHAPEL, LAMBETH.—Two Bicentenary discourses were preached in the above place to large and eagerly-attentive congregations, by the Rev. Robert Robinson, the pastor. The morning sermon was based on the words, in Acts xv. 26, "Men that have hazarded their lives for the name of our Lord Jesus;" from which the preacher sought to show, how, all that the 2,000 confessors "hazarded," was the exemplification of an enlightened conscience, and an earnest love to the Lord Jesus, prompting them to regard his claims as paramount to all. The leading historical facts connected with the ejectionment were interwoven so as to illustrate the points and principles to which the preacher desired to give greatest prominence. In the evening, his aim was to deduce and enforce the spiritual and practical lessons that might be gathered from such thrilling facts, taking for his text the words, found in Hebrews xiii. 7, "Whose faith follow." After a comparison of the early teachers of Christianity, in their faith and sufferings, with the 2,000 confessors of 1662, he proceeded to show that theirs was a faith well founded, severely tested, and richly rewarded. As special contributions to the amount of 650*l*. had already been contributed to the Memorial Fund, and collections for local objects having been made on the previous Sabbath, a further general collection was postponed to a more fitting opportunity.

ABERAVON.—D. Davies, Heb. xi. 39, 40, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

ASHBY ST. LEDGERS, NORTHAMPTONSHIRE.—Evening, Mr. Henry Cooper, of Daventry, subject, "Confessing Christ before the world," Matthew x. 32.

ASHTON-UNDER-LYNE.—ALBION CHAPEL.—The Rev. J. G. Rogers, B.A., preached in the morning on "Spiritual Heroism in its Lessons," the text, Acts iv. 18, 19. In the evening the subject "Dissent; its Principles and its Duties," from Acts xxviii. 22. "As concerning this sect, we know that everywhere it is spoken against." In conclusion, he insisted on the maintenance of Evangelical truth as the great bulwark of Independency, and exhorted to the cultivation of that charity which accepts no toleration, and dares not talk of extending it to others, but firmly cherishes and boldly avows its own opinions without questioning the motives or seeking to restrict the liberty of others.

ASHTON-UNDER-LYNE.—RYECROFT INDEPENDENT CHAPEL.—The Rev. Thomas Green, M.A., preached in the morning from the words, "Lord, I will follow thee whithersoever thou goest," and in the evening from "The righteous shall be in everlasting remembrance." The morning sermon contained a sketch of the circumstances that led to the passing of the Act of Uniformity and an exposition of the principles on which the Nonconforming ministers acted. It was shown that the act altered the constitution of the political Church, and in its retrospective character was flagrantly unjust. Various passages of the act were recited and special attention drawn to those portions which are still in force. Howe, Baxter, Philip Henry, and others, showed the principles of the Nonconformists, and the Christ-like spirit in which they endured persecution. The closing thought of the morning sermon was that we should cherish devout thankfulness to God for giving these men grace to maintain a strict and conscientious faith in the face of great temptations. They remembered the example of Christ, who, though he was reviled, reviled not again, and they

have taught us to contend for the truth with all our wisdom and with all our zeal. The evening sermon exhibited some of the prominent lessons to be learned from the whole subject: such as 1. Fidelity to our convictions is the true way to benefit the world and to carry on Christ's work; 2. The possession of privileges which the sufferings of others have obtained demands that we should appreciate, perpetuate, and increase them. This we are to do by commending our principles by a righteous life; 3. The highest liberty is not necessarily gained in a condition of perfect external equality. The liberty of the Gospel is a spiritual liberty. It must be our aim to make all things conduce to the attaining that liberty wherewith Christ makes his people free.

BADDOW-ROAD.—Rev. Theodore Hook.—Morning, Rom. viii. 31. Evening, Rev. ii. 13.

BASINGSTOKE, HANTS.—LONDON-STREET CHAPEL.—Rev. Charles Duff, of Stabbing.—Morning, Rom. xii. 2, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds." Evening, John iv. 38, "Other men laboured, and ye are entered into their labours."

BATTERSEA.—I. M. Soule. Heb. x. 34, "For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."

BETHESDA, PEMBROKE.—Rev. D. Griffiths. Text, 1 Peter iii. 16, "Having a good conscience," &c. Illustrated in the lives and characters of the ejected ministers. Collections postponed.

BISHOP'S HALL INDEPENDENT CHAPEL, Rev. John Poole.—Ephesians iv., part of 15th verse: "But speaking the truth in love." Collection for Pastors' Retiring Fund.

BOSTON.—In addition to seven lectures delivered in June and July by various ministers, sermons were delivered in some places of worship on Sunday. Mr. Fisher, Independent minister, two sermons, on Daniel iii. 16-18, and on Heb. vi. 12; Mr. Mathews, General Baptist, two sermons on John iv. 36, "Other men laboured, and ye are entered into their labours."

BOSTON SPA.—Rev. H. Cook.—Morning, 2 Cor. i. 20, 21. Evening, Psalm xx. 5. Lecture on the "Act of Uniformity" on Thursday evening. Collections postponed.

BOXMOOR.—BAPTIST CHAPEL.—Rev. H. C. Leonard, M.A., morning, 2 Chron. ix. 14, "The Levites left their suburbs and their possession: for Jeroboam had cast them off from executing the priest's office unto the Lord." Evening, Matthew xv. 9, "Teaching for doctrines the commandments of men." A collection for the diffusion of Bicentenary literature.

BRADFORD.—J. P. Chown. Daniel iii. 16-18, "Shadrach, Meshach, and Abednego answered and said unto the king, O Nebuchadnezzar, we are not careful to answer thee in this matter," &c. Rev. xiv. 4, "These are they which follow the Lamb whithersoever he goeth." Collection for Yorkshire Chapel Loan Fund.

BIGGLESWADE.—P. Griffiths. Daniel iii. 16-25, "Now if ye be ready," &c. Subject, "Fidelity to conscience." 1 Kings viii. 57, 58, "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers."

BURTON LATIMER, NORTHAMPTONSHIRE.—BAPTIST CHAPEL. Rev. W. May. Morning, "Apostolic recognition of the Church's independence," 2 Cor. i. 24. Evening, "Liberty of conscience vindicated," Acts iv. 18-20.

BYFIELD, NORTHAMPTONSHIRE.—Independent Chapel, three sermons by Ashworth Briggs, Esq., of Daventry, on the following subjects—"Indifference to Truth," John xviii. 38. "The rule of Faith," Acts xvii. 11. "Martyrs to Principle; the Ejected of 1662." Hebrews xi. 38.

CARLISLE.—CHARLOTTE-STREET CHURCH.—Rev. W. A. Wrigley.—Daniel vi. 10, "When Daniel knew that the writing was signed," &c.

CHELTONHAM PRESBYTERIAN CHURCH.—Rev. T. Macpherson. Morning, Exodus xii. 36, "What mean ye by this service?" Evening, Acts xxiv. 16. These services were attended by large and attentive audiences, upon whom they made a deep impression.

CHELMSFORD.—LONDON-ROAD CHAPEL.—Rev. G. Wilkinson.—Morning, Proverbs xxiii. 23. Evening, Isaiah xliii. 10.

CHIGWELL-BOW, ESSEX.—Rev. F. Neller.—August 10, Matthew v. 10—The persecuted for the sake of righteousness and their blessing; 2 Kings x. 16—Selfish zeal. August 17, John ii. 2—Separation as well as love for the sake of indwelling and enduring truth; Galatians iv. 16—Witnessing against error; not enmity to the erring. August 24, Psalm cxii. 6—The righteous in everlasting remembrance; Mark x. 28-30—All left for Christ, yet eternal gain.

COGGESHALL.—Rev. B. Dale, M.A.—Morning, Heb. vi. 12. Evening, Heb. xii. 1, 2.

CREWE, CHESHIRE.—In this town, on Tuesday last, the Rev. C. Chapman, M.A., of Chester, delivered a lecture on "Cromwell and his Times" in the Congregational Chapel; the Mayor of Chester in the chair. On Sunday, the Rev. Thomas Davison, the pastor of the church, preached sermons having reference to the ejected of 1662. The text selected in the morning was Acts v. 41. Special prayer-meetings are to be held every evening during the week in connection with the Bicentenary celebration.

CROYDON.—LONDON-ROAD INDEPENDENT CHAPEL.—Rev. F. Stephens.—GEORGE-STREET CHAPEL.—Rev. J. W. Richardson.

DAVENTRY.—Rev. Henry Lee. Morning, Heb. xii. 1, "A cloud of witnesses." Subject, "The Great Principles to which the Two Thousand Ministers bore witness in Resigning their Livings in the English Church." Evening, 1 Cor. iv.-10, and 2 Cor. xi. 27, "We are fools for Christ's sake." "In weariness and faithfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Subject, "The Ejected Ministers; their Belief, their Persecutions, and their Successors." Collection, amount not yet ascertained; half for Pastors' Retiring Fund, and half for Memorial Hall.

DERBY.—LONDON-ROAD CONGREGATIONAL CHAPEL, Rev. H. Gillard, F.S.A.—Morning, Philippians i. 29, "Unto you it is given on the behalf of Christ not only to believe on him, but to suffer for his name." Collection for the Memorial Hall amounted to 10*l*. 10*s*.—NEW BAPTIST CHAPEL, OSMASTON-ROAD.—The congregations were large. Two sermons were preached by the pastor, the Rev. William Jones. In the morning from John viii. 32, "And ye shall know the truth, and the truth

shall make you free." In the evening the sermon was from Hebrews xi. 38, "Of whom the world was not worthy." Both sermons were eminently fitted to inspire Nonconformists with a conviction of the value and Scriptural correctness of their principles, and to increase attachment to them.

EAST GRINSTEAD.—At the Countess of Huntingdon's Chapel, the Rev. D. Davies preached twice from these words—"The righteous shall be had in everlasting remembrance." At the close of the teaching in the afternoon, Mr. Cramp, the superintendent, addressed the teachers and children on the same interesting subject. At the Congregational Chapel, in the evening, Mr. Cramp described the character, spirit, and sacrifices of the 2,000 ejected clergymen of 1662, &c.

EBLEY, STROUD.—Rev. E. Jacob. Morning, John xviii. 36. Evening, Acts v. 29, "We ought to obey God rather than men." The subject was "Religious Liberty." Whatever money was put in the weekly offering boxes is to be sent to the committee of the Congregational Union.

EXETER.—CASTLE-STREET INDEPENDENT CHAPEL, Rev. D. Hewitt. The text of both sermons was Heb. xi. 38, "Of whom the world was not worthy."

FARNHAM.—The Rev. J. Ketley. The morning service from Joel i. 3, "Tell ye your children of it, and let your children tell their children, and their children another generation." In the evening from Hebrews xi. 40, "God having provided some better thing for us than that they without us should not be made perfect."

FORDINGBRIDGE.—Rev. W. H. Bassett. Acts xxiv. 16, "And herein do I exercise myself to have always a conscience void of offence toward God and toward men."

FROME.—The Rev. S. Manning preached in the morning from Numbers xi. 26, 29; Mark ix. 38, 40, the topics being—1. Man's Law of Uniformity; 2. God's Law of Unity. The evening service was on Acts xxiv. 16. Subject:—"Fidelity to Conscience." It was after "the way which some call heresy" (verse 14), that Paul "exorcised himself" to have a conscience void of offence. This principle was illuminated by passages from the history and writings of the ejected ministers.

HALESWORTH, SUFFOLK.—INDEPENDENT CHAPEL.—Rev. D. T. Carnson. Morning from 1 Cor. xi. 2. Afternoon, "The Nonconformist example" was commended to the assembly, the remarks being based on Hebrews xiii. 7, (last clause). The evening discourse set forth "the Nonconformist's Protection" from Dan. iii. 27. Copies of Mr. Williams' "Story of Black Bartholomew" were distributed freely in the pews at the commencement of the day.

HANLEY (STAFFORDSHIRE) TABERNACLE.—Rev. R. McAll. The subject of the morning, "The Spirituality of the Kingdom of Christ," founded on John xviii. 36, "My kingdom is not of this world." In the evening the text was Romans xiii. 7, "Render therefore to all their dues . . . honour to whom honour." At the conclusion it was announced that 134l. had been contributed by the church and congregation as a Bicentenary offering.

HALESOWEN.—Rev. Thomas Hall. Morning, James iii. 17, first part of the verse, "But the wisdom that is from above is first pure, then peaceable." Subject, "Fidelity to Conscience." Evening, Daniel iii. 18, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Subject, "Steadfastness to Principle."

HEYWOOD.—J. Duckley. Subject, "Suffering for righteousness' sake; Two thousand illustrations of a good conscience."

HIGH EASTER, NEAR CHELMSFORD.—Rev. R. Barnard. Morning, Job xx. 4, 5. Afternoon, Phil. i. 12. Subject, "The Gospel Furthered by the Persecutions and Sufferings of its Friends, evidenced by the Religious Results of the Ejection, &c." No collection. Engaged in raising by collecting cards 295l. to pay off a debt on British Schools.

HINCKLEY.—We have had a week of Bicentenary services here. Prayer-meetings on Monday and Tuesday mornings last week at 6 o'clock; and on Monday, Wednesday, Thursday, Saturday, and Sunday evenings ecclesiastical history and the bicentenary objects now before the country supplied many reminiscences, and suggested topics for prayer and praise. On Sunday the Rev. John J. mas preached special sermons before us again, in the morning sermon from the words—"This is his commandment; that we should believe on the name of his Son Jesus Christ, and love one another," 1 John iii. 23. Subject: "The policy of Christianity as exemplified by the Two Thousand Nonconformists of 1662." In the evening the discourse was based upon 2 Cor. i. 12, "For our rejoicing is this, the testimony of our conscience; that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world, and more abundantly to youward." Subject: "The voice of Two Thousand Confessors of 1662 to the Christian Professors of 1862."

HOLYWELL-GREEN, NEAR HALIFAX.—Two sermons were delivered by Joshua Dodgson, Esq., of Elland. The text of the morning's discourse was Gen. xlv. 24. Afternoon, Mark ix. 38, 39. The preacher added to his discourses by reading a few telling extracts from Dr. Edward Calamy.

HOWDEN, YORKSHIRE.—Rev. George Richards. Morning, Acts iv. 19. Evening, Heb. xi. 38, "Of whom the world was not worthy." In the afternoon, an address was given at Howden Dyke, the preaching station, by Mr. Thos. Fitch, on "The Story of the Ejection, and its lessons."

HURSTMONCEUX, SUSSEX.—Rev. A. Griffin. Morning, Heb. xi. 4, "He being dead, yet speaketh." Evening, Daniel iii. 18. Good congregations, interested audience.

IPSWICH.—TURRET-GREEN.—Rev. T. M. Morris. Morning, Psalm cxii. "The righteous shall be in everlasting remembrance." Evening, John xviii. 36, "My kingdom is not of this world." The preacher proceeded to show plainly and fully the teaching of God in the Scriptures as to what his kingdom is, and as to how it in no respect is of "this world," and to show that this intelligent belief is the foundation on which Evangelical Nonconformity rests. He remarked on the Divine origin of this kingdom, its essential character, its manner of its growth, the character of its subjects, its privileges, its ultimate extent, its security, and its duration. In the course of the discourse Mr. Morris cautioned against relying on, or making too much of, externals, emphatically dwelt on the fact of Christ

being the only King, and the only authority. No Pope, no Head of the Church, no arm of law, or magisterial sanction, and also upon THE Church of Christ, the one Holy Catholic Church, including all who acknowledge Christ as the Head, and trust only to his work, whether they belong to any visible church or not, and the churches of Christ, as institutions formed of believers in Christ for mutual edification and strengthening, and then remarked that whilst these might be modified by circumstances, altered, and changed, the cry, "The Church is in danger" can never be a true one, for "The Church" of Christ is as safe as is Christ's existence, and cannot possibly be endangered.

KETTERING.—Rev. T. Toller. John xv. 19, "If we were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Acts v. 29, "We ought to obey God rather than men."

KETTERING.—J. Mursell. 2 Chron. xi. 14, "For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord." Daniel iii. 16-18, "Shadrach, Meshach, and Abednego answered and said unto the king, O Nebuchadnezzar, we are not careful to answer thee in this matter," &c. In the afternoon a meeting was held for the Sunday scholars and young people of the two congregations at Fuller Chapel, Kettering. The spacious building was crowded, and addresses were delivered to the children by Mr. Fuller and Mr. Mursell.

KINGSTON, SURREY.—The Rev. L. H. Byrnes, B.A. Sermons, morning and evening, from Psalm xx. 5, "In the name of our God we will set up our banners." After an introduction briefly relating the facts of the ejection, the preacher showed that Dissenters of the present day stand, in most respects, upon the same ground as that to which the 2,000 confessors were driven, and that Nonconformists have now to set up the very same banners as the ejected ministers in 1662. The discourse was divided into three parts—1. The inscriptions upon the banners we raise; 2. The courage and resolution we are called to exercise in raising them; and 3. The high authority we claim for the course resolved on. "Standing by the graves of these 2,000 men, actuated by the same spirit, and in the service of the same Master, we endorse their deed to-day." In the evening, the text was Romans iv. 20, "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." The sermon was closed by a practical appeal, in which the faith of the 2,000 ejected was exhibited as an example to us. Collections were made at the close of both services, to be applied to the further liquidation of the debt on the chapel.

LEEDS.—MARSHALL STREET CHAPEL.—Rev. James Hughes Morgan. Morning, Hebrews xi. 4. Evening, Daniel iii. 16-18.

LLANDILO.—TABERNACLE CHAPEL.—Rev. T. Davies. Morning, Heb. x. 32, "But call to remembrance the former days." Subject: Fidelity to Conscience.

LOWESTOFT CONGREGATIONAL CHAPEL.—Morning, Acts iv. 18, 19, "Conscientious Nonconformity a solemn duty." Evening, "The duties we owe to our age from our succession to the two thousand witnesses."

LUTON, BEDS.—UNION CHAPEL.—Rev. J. Makepeace. 1 Thess. v. 21, "Prove all things; hold fast that which is good." In the evening, Mr. M. set forth reasons why the lessons taught by this event should be pressed upon the people of the present day. The sermon was closed by general appeals to several classes of hearers.

LYMINGTON, HANTS.—Rev. R. G. Moses. Judges v. 11. Topic, "Our Obligations to the Ejected Ministers for our Freedom of Conscience and Religious Worship."

MARKET HARBOUROUGH.—Rev. W. Clarkson, B.A. Morning and evening, Exodus xiii. 3, "Remember this day in which ye came out from Egypt out of the house of bondage."

MERE, WILTS.—Rev. R. P. Erlebach.—Psalm lxxvi. 10, "Surely, the wrath of man shall praise thee" Collection deferred.

MIDDLEWICK, CHESHIRE.—Rev. W. B. MacWilliam. Morning, 1 Samuel ii. 30, "Them that honour me I will honour." 1. The principle that should animate all Christians—to honour God; 2. The promise which God gives to sustain confessors in all ages, with special reference to the confessors of 1662. Evening, Proverbs xxiii. 23, "Buy the truth, and sell it not." 1. The Scripture precept; 2. The historical example furnished by our Nonconformist forefathers.

MILFORD HAVEN.—BAPTIST CHAPEL.—Morning, by Mr. S. C. Burn, Baptist College, Bristol, Acts iv. 10. Evening, Matthew x. 32, 33.

MONKWEARMOUTH.—SCOTCH CHURCH.—Rev. John Black.—Proverbs x. 7, "The memory of the just is blessed." A collection was made at the close of the service, on behalf of the English Presbyterian College Endowment Fund.

MOULTON, NEAR NORTHAMPTON.—Rev. J. Lea morning, Acts v. 29; afternoon, John xviii. 36; evening, Heb. xiii. 7.

NARBERTH.—TABERNACLE.—The Rev. Joseph Morris preached two sermons; texts, Acts v. 29, "Then Peter and the other apostles," &c.; Heb. xiii. 7, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

NAZING, ESSEX.—The Rev. Joseph Brown, of this village, was one of the ejected ministers on Bartholomew's-day, 1662. The present Dissenting congregation in this place was originally gathered together about the year 1795, by a former tutor of Cheshunt College, the Rev. John James, and the chapel has since been supplied by the students educated in that college. Sermons commemorating the ejection of 1662 were preached in the chapel, on Sunday last, to large and attentive congregations, and collections on behalf of the chapel funds were made, which amounted to 10l.

NEWPORT, SALOP.—Rev. W. Paton. Morning, Job viii. 8-10, "Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers. Shall not they teach thee?" Evening, Heb. vi. 12, "Be ye followers of them who through faith and patience inherit the promises."

NEWTOWN, MONTGOMERY.—Rev. T. Adams, 1 Peter ii. 19. A collection of 10l. 10s. for the Bicentenary fund.

NORTHAMPTON.—KING STREET INDEPENDENT CHAPEL, Rev. George Nicholson, B.A.—Morning text: Acts xxiv. 16, "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men." Evening text: 2 Cor. vi. 3-10, "Giv-

ing no offence in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God," &c., &c. Collection 124l. towards the fund for new school-rooms in connexion with the chapel.

NORTHAMPTON.—J. T. Brown. Heb. xiii. 18, "We trust we have good conscience, in all things willing to live honestly."

OAKHAM.—Rev. J. C. Fairfax, evening, 2 Cor. i. 12. **OAKHILL, NEAR BATH.**—The Rev. Henry Shrimpton. Morning Hebrews x. 32-34. Evening, Rev. H. the last clause of the 10th verse, subject, "Faithfulness to Christ and its holy issue." The preacher showed that Protestant Nonconformity was the religious expression of fidelity to the Lord Jesus Christ.

PENZANCE.—The Rev. S. Thodey Allen, morning, text, 1 Cor. i. 2, 3; subject, "The position, beliefs, and responsibilities of Congregational Dissenters." Evening, text, James v. 12; subject, "Rectitude of speech and act."

RAMSEY, HUNTS.—In this town on Sunday the ejection of the Two Thousand was made the theme of comment both in the Established and Nonconforming pulpits; and there was a wide contrast in the terms applied to these godly men in the respective places of worship. In the great Whyte Chapel, the pastor, the Rev. W. Howie Wylie, preached three sermons. In the morning, taking for his text Hebrew xii. 1, 2, he gave a historical sketch of the witnesses, &c. In the afternoon, from John xviii. 36, the spiritual character of the kingdom of Christ was demonstrated; and in the evening a sermon from John xvii. 20-23, showed who were the subjects, and what was the nature of Christianity, and proved the futility of all the attempts made by man to secure an external uniformity.

RAYLEIGH.—BAPTIST CHAPEL.—The Rev. John Foster. Morning subject, "Truth at any price." Text, "Buy the truth, and sell it not." Prov. xxiii. 23. Evening, "Black Bartholomew Day," text, "Followers of them who through faith and patience inherit the promises." Heb. vi. 12.

SALISBURY CONGREGATIONAL CHAPEL.—Rev. Henry John Chancellor. Morning text, Phil. iii. 7, "But what things were gain to me, those I counted loss for Christ." Evening text, Gal. v. 1, "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

SALTAIRE INDEPENDENT CHURCH.—The Rev. S. G. Green, of Rawdon College. Morning subject, Heb. xi. 2, "By faith the elders obtained a good report." In the evening, Mr. Green preached at the same place, from the words, "They overcame by the blood of the Lamb, and by the word of their testimony," Rev. xii. 11.

SANDHURST.—Rev. J. H. Blake. Morning, Genesis vi. 4. Evening, subject, "Freedom of Thought, and the price the Ejected paid for it." Acts xxii. 28.

SHEPTON MALLET.—Rev. J. Webb. Morning, Romans xiv. latter part of 23rd verse. Evening, Psalm cxii. 6, 7.

ST. LUKE'S, JAMES-STREET BAPTIST CHAPEL, Morning.—HIGHGATE BAPTIST CHAPEL, Evening.—Bicentenary discourses by John Templeton. Text (on both occasions), Revelations ii. 10, "Be thou faithful unto death, and I will give thee a crown of life." The attendance at each place was larger than usual.

STRATFORD, ESSEX.—BRICKFIELDS CHAPEL.—Rev. T. E. Stallybrass, B.A., morning and evening, 2 Chron. xi. 14-16.

STRATFORD-ON-AVON.—Some of the Nonconformist ministers of our good old Shakespearian town, true to their principles, have spoken in this controversy. The Rev. W. C. Barlow, B.A., Independent minister, has for some months past been delivering a course of lectures on alternate Wednesday evenings, the last being on subscription. On Sunday last, after explaining our right and duty to render homage to the ejected, he portrayed some of their many virtues and excellencies, commending them to the imitation of modern Nonconformists. The Rev. R. Hall, B.A., Baptist minister, delivered two discourses bearing on the subject; that in the morning on the "Noble Army of Martyrs," and in the evening on the "Principles and Perils of Nonconformity." In the very church from which the good vicar of Stratford-on-Avon was ejected in 1662, one of the curates delivered a Bicentenary sermon, in which Dissenters came in for a large share of abuse.

STRATFORD-ON-AVON.—SECOND CONGREGATIONAL CHURCH.—Rev. W. Crosby Barlow, B.A. Morning, Psalm cxix. 23, "Princes also did sit and speak against me: but thy servants did meditate in thy statutes." Evening, Phil. i. 12, "The things which have happened unto me have fallen out rather unto the furtherance of the Gospel." No collections.

STROUD.—BEDFORD-STREET CHAPEL, Rev. W. Wheeler. Morning, Heb. xi. 36, 37. OLD CHAPEL, Rev. J. Whiting. Evening, Psalm xxxvii. 3; and Psalm lviii. 11.

SUTTON-IN-CRAVEN, YORKSHIRE.—BAPTIST CHAPEL.—Rev. W. E. Archer. Morning, sermon in aid of the distressed operatives in Lancashire, &c. Text, Heb. xiii. 3. Collection, 20l. 5s. 10jd. Evening, Bicentenary sermon from 1 Kings xviii. 21.

TAMWORTH CONGREGATIONAL CHAPEL.—Rev. T. Burgess. Morning, Acts v. 29, "Then Peter and the other apostles answered and said, We ought to obey God rather than men." Evening, Hebrews xi. 27, "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

TAVERSTOCK.—The Rev. E. Miller, B.A., preached in the evening on the subject of Unity v. Uniformity. Text, John xvii. 20, 21. There was a large congregation, but no collection, as one had been made for the distressed Congregationalists in the cotton districts, a Sunday or two before, and another would have to be made for the Missionary Society, a Sunday or two after.

TENTERDEN, KENT.—BAPTIST CHAPEL.—Three lectures by the pastor on Lord's day. Morning, "Religion during the Protectorate of Cromwell," Prov. xxix. 2. Afternoon, "St. Bartholomew's Day, 1662." Acts v. 29. Evening, "The heritage bequeathed to posterity by the Puritan Divines," John iv. 38. No collection.

THE BIBLE CHRISTIANS AND THE BICENTENARY.—Mr. James Thorne, of Shebbear, preached in Sutcombe and Milton Chapels. Text, Acts v. 29, "Then Peter and the other apostles answered and said, We ought to obey God rather than men." Mr. Hopper gave an address at Ebenezer, Shebbear, at the evening service, briefly detailing the history of the ejection and the subsequent sufferings of the Nonconformists, and dwelling

on the absurdity of those parts of the Prayer-book from which the Puritans dissented.

TISBURY, WILTS.—Rev. J. M. White.—Morning, Daniel iii. 16—18. Evening, Heb. xi. 38, "Of whom the world was not worthy."

WALPOLE, SUFFOLK.—INDEPENDENT CHAPEL.—Rev. H. J. Haas, morning, Rom. xiv. 23, "Whatever is not of faith is sin." Afternoon, Prov. x. 7, "The memory of the just is blessed." Evening, Acts iv. 20, "We cannot but speak the things which we have seen and heard."

WATTON, NORFOLK.—Rev. Henry Cope. Morning, 2 Chron. xi. 14, "For the Levites left their suburbs and possessions," &c. In the evening the subject was, "The Character of St. Bartholomew."

WELLS, NORFOLK.—INDEPENDENT CHAPEL.—Rev. E. B. Hickman, descended from two of the worthies of 1662—namely, Benjamin Fairfax, ejected from Rom-borough, Suffolk, father of John Fairfax, ejected at the same time from Barking, Suffolk. Morning, "We ought to obey God rather than men," Acts v. 29. In the evening "The cloud of witnesses," Heb. xii. 1. The collections amounted to 21l. 8s. 10d. to special fund for the erection of a porch to the chapel.

WENDOVER, INDEPENDENT CHAPEL.—The Rev. Thomas Roberts. Morning, from Rev. vi. 9—11. 1. Sufferers for conscience' sake are known in heaven as the priests of purity. 2. Sufferers for conscience are known in heaven as the champions of liberty. 3. To sufferers for conscience in heaven is given power for good on earth.

WRENTHAM, SUFFOLK.—Rev. J. Browne.—Morning, 1 Kings xii. 3, 4, and 14. Afternoon, Isaiah lxvi. 5.

WRITTLE.—Rev. J. B. Law, A.M.—Morning, 2 Cor. vi. 17. Afternoon, Hebrews xi. 15. Evening, Heb. vi. 12.

NEW ACT ON BURIAL BOARDS.—According to an act passed on the day of prorogation, the Improvement Commissioners acting as burial boards are empowered to mortgage improvement rates and burial rates for the purposes of the burial acts.

CHURCH-RATE LEGISLATION.—Mr. Newdegate's bill for commutation of Church-rates into an annual charge upon property of 2d. in the pound has been printed. It numbers forty-two clauses, and fills some fifteen pages. We admire Mr. Newdegate's perseverance, which is worthy of a better cause.

THE ESSAYS AND REVIEWS PROSECUTION.—The Bishop of Salisbury has given notice that he will continue the prosecution of the Rev. Rowland Williams in the Court of Arches, for the share he took in writing the "Essays and Reviews." The "reformed articles" have been presented to the Court, and a month has been given to Dr. Williams to prepare an answer.

THE BILSTON LIVING.—A curate has been appointed by the Bishop of Lichfield to perform the duties of the Rev. H. S. Fletcher, the incumbent of St. Leonard's, Bilston, whose defalcations in connexion with the Savings' Bank of that town are notorious. The curate is to receive a salary of 200l. per annum out of the income of the living, which has been sequestered for the benefit of the depositors in the bank. Deducting this amount with some other charges, an annual balance of 500l. will be available for the depositors. The Bishop of Lichfield has subscribed 100l. towards a fund for paying the depositors. They have already received a dividend of 5s. in the pound.

NONCONFORMIST MINISTERS AND THE SUFFRAGE.—A correspondent in the *Guardian* of the 13th inst. calls upon clergy and laity to remember that, by a decision pronounced by Chief Justice Earle and Mr. Justice Keating in the Court of Common Pleas during Michaelmas Term, 1861, the decision of the revising barrister for Wiltshire was confirmed, to the effect that a Dissenting minister has not a claim to vote in right of his interest in chapel property, unless proof is given that he is invested with his office for life. Objections should be lodged with the overseers for counties on or before the 20th, for boroughs the 25th inst. This is a highly important suggestion in prospect of a general election.—*Record*.

ARRESTING FOR THE OLD ANNUITY-TAX.—It would seem that the friends of the clergy, if not the clergy themselves, are still busy at their ancient work of summoning and arresting for the old annuity-tax. Mr. Robert M'Dowall, baker, George-street, has just had, like many others, an arrestment laid on his bank account for amount of annuity-tax from Whit-Sunday, 1859, to Whit-Sunday, 1860, for premises occupied by him, with the modest demand of 12s. 11d. interest and expenses in addition. Of course this "Christian" course of procedure will make Mr. M'Dowall a great admirer of the city clergy, starving as they are at 600l. a-year! Can no real friend of the Church be got to tell the clergy how they are disgracing the name of Christianity, and bringing ministerial character itself into contempt, by outrages of this description?—*Caledonian Mercury*.

CHAPTER PATRONAGE.—"Sexagenarius" writes to the *Times* as follows:—"My connexion with a cathedral establishment began when A. B. C. D. were residentiary canons. A. and D. were father and son. B. was their cousin, and the son of a former residentiary of the same cathedral. The four was in the receipt of 5,000l. per annum, arising from cathedral preferments and livings. A. died, and vacated a living worth 800l. a-year. It was C.'s turn to present; he thereupon took this living to himself, and necessarily vacated three others, the best of which, worth 500l. a-year, fell to the lot of his son. Presently D. died, and into his room was elected a gentleman who had long resided on his benefice in another diocese, but whose father had been residentiary canon of our cathedral, and most probably had done his part to bring in those who now elected his son. Not any one of the gentlemen here alluded to was distinguished for learning,

extraordinary service, or anything that generally constitutes merit. They were all very respectable in their way—fair specimens of reverend divines enjoying the good thing of this life, and *otium cum dignitate*. From this sketch it will be seen that the caputal revenues in this case were used as family property, passing from father to son in uninterrupted succession. Such a thing as an election for the reward of distinguished learning, or length of faithful and diligent service, or even for the sake of helping a poor and overworked incumbent, was never known here in the memory of the living. Of such piteous objects you will suppose there were many in the diocese, when I assure you that the aggregate value of nine parochial benefices locally nearest to the cathedral was about 800l."

WALTHAMSTOW.—At a vestry meeting recently held in the parish, the proposal of a rate of 3d. in the pound was earnestly opposed by Mr. R. A. Boyd, and Mr. Ebenezer Clarke. The latter proposed that it should be a voluntary rate. Other gentlemen addressed the meeting to the same effect. The vicar and churchwardens suggested that if the rate were allowed to pass it would in no case be enforced. When at length the votes were taken, thirty-five persons voted for the rate, and twenty-nine against it, giving a majority of six persons in favour of the rate. The opponents of the rate did not demand a poll, being fully satisfied that the rate will not nor cannot be enforced, and that the time is gone by in Walthamstow when compulsion by summons or distraint for the support of the Church will be adopted.

THE BISHOP OF OXFORD AND THE LITURGY.—Mr. H. Seymour, M.P., publishes in the *Times* the "joint opinion" of Dr. Stephens and Mr. Jebb on the late injunction of the Bishop of Oxford, directing the clergy of his diocese to make a pause in reading the Litany and another in the Prayer for All Conditions of Men, for the purpose of private prayer. "Not having obtained a satisfactory answer on the subject," says Mr. Seymour, "either from the Attorney-General or the Under Secretary of State for the Home Department, I directed a case to be submitted to counsel, a copy of which, with their opinion, I beg to forward to you." Dr. Stephens and Mr. Jebb, at the close of a lengthened legal investigation of the subject, say:—"For the foregoing reasons we are of opinion—1. That the Bishop of Oxford has not a legal right to enjoin the clergy of his diocese to make the two pauses specified in his communication to his archdeacons; and 2. That the clergy of the diocese of Oxford could not be punished by the laws ecclesiastical for disobeying such injunction."

THE CLERGY AND THE BICENTENARY.—We are blamed, and seriously, by many Dissenters, by many Churchmen, and by many foreign brethren, for giving our assent and consent to the Prayer-book as it is. And in the face of this we to wrap ourselves up in a thoroughly English self-complacency, and, instead of trying to remove the stumbling-block, remain content with cutting every one who ventures to reprove us for what he considers to be a grievous error? I submit to the combatants on both sides of this fratricidal war that the best celebrants of the Bicentenary are those who, against tremendous difficulties, not the least of which is the amazing indifference of many of the Evangelical clergy, are endeavouring to turn back the tide of reactionary policy which reached its height at the disastrous period of the Restoration, and to expand our National Church, "not," to borrow the language of Archbishop Whately, "by any departure from the principles of our Reformers, but by following more closely the track they marked out for us."—*The Claims of Truth*. By Mr. Wodehouse, late Canon of Norwich.

WORKING WITH DISSENTERS.—"A Moderate Churchman" writes as follows to the *English Churchman* under this heading:—"On Monday evening, August 10th, a friend of mine went to hear Mr. Spurgeon at his Tabernacle. I endeavoured to procure a copy of the sermon, but it is not published. Relying, then, entirely on the report of my friend, on which I have every reason to place full confidence, the sermon was delivered in allusion to the words of our Saviour, 'I am the way.' Mr. Spurgeon proceeded to state what were the chief obstructions to that way. He declared them to be Hindooism, Roman Catholicism, and the Church of England. The omission of any reference to Socinians was, at all events, remarkable, if not significant. Whether or not Mr. Spurgeon conscientiously believes that the Church of England is really an impediment to Christ as 'The Way' is not of the slightest importance; but how any person can urge Churchmen to unite in any work with Dissenters, while such barefaced calumnies are openly spoken against her, by men calling themselves Christians, is almost as wonderful as that any one should have the effrontery to utter such a libel against the Church of eighteen centuries."

THE BILSTON CRIMINAL AND HIS LIVING.—Mr. Fletcher is the god Terminus in the parish of Bilston. He may not be removed. We can only reply by asking how long is this state of things to continue, and how long is the incumbent to defy not only his parishioners and the bishop, but the law of the land? How long is this to be the peculiarity and the disgrace of the Church? There is not one single office in any department of the State, civil, military, or naval, in which the man convicted in open court of embezzling the property of a savings-bank would not be removed, struck off, and cashiered in the most summary and contemptuous manner. But the Church, it seems, is not to be administered on the same principles of duty, honour, and common sense that all other services are. Surely this is the old story of the Romanist fanatics in the Middle Ages,

who insisted on exempting clergymen from lay jurisdiction, and trying them by a law of their own? Is it the Church's law in these days that one of the worst criminals we can imagine may still remain charged with a bishopric of souls? A Judas, on a pretence of caring for the poor, has become possessed of the bag containing the savings of 1,400 poor people, and has maintained a large private expenditure out of it for many years. Yet he must remain the incumbent of Bilston, and, what is more, it is thought clever management to keep him in that position. We sometimes read pictures of England in the 12th and 13th centuries, but here is England in the 19th, and future centuries will say there is not much to choose between them.—*Times*.

THE SALFORD CHARITIES.—A meeting of the inhabitants of Salford, convened by the Mayor, was held in the Town Hall on Friday evening, "to consider the present position of the Salford Charities, and to discuss the recent applications made to the Charity Commissioners for their appropriation." The Mayor (James Worrall, Esq.) presided, and there was a very numerous attendance. Mr. Alderman Pochin explained the facts, which substantially appeared in our last number, and moved:—

That this meeting has heard with surprise and indignation of the application recently made by the incumbents and churchwardens of the district churches for an appropriation of a considerable portion of the Salford Charities to ecclesiastical purposes, and for the transfer to themselves of the entire income of the Charities for distribution. Feeling that such application is contrary to the interests of the trusts, and opposed to common justice, this meeting hopes that the said application will be summarily rejected.

Mr. D. Chadwick seconded the resolution. The Rev. S. Clarkson wished to take this opportunity, as a minister, having lived in the district, and been one of the distributors of the Charity, to give his cordial support to the resolution. There had been no disputes or complaints as to the distribution, so far; and he could say for those Nonconformist ministers who had ever had any part in the distribution of the Charities, that they had done their work as honestly and conscientiously as any clergyman could do. But he objected quite as much to one denomination as another having the entire control of the Charities; and he was sure that any such course would produce much injustice and dissatisfaction. He felt grieved that in 1862 the Dissenters were ignored quite as much as ever they were; for, on the application, their provisions for the spiritual welfare of their people in the various districts was quite ignored. And lastly, of all unfit times to attempt such a monopolisation, this was the most unfit that could be. (Cheers.) Mr. Alderman Harvey moved a resolution for transferring the Charities to the management of the Town Council, which "would most effectively carry out the intentions of the founders and the desires of the inhabitants of the township." Mr. W. Warburton, in seconding the motion, said that the old church had been removed in 1753, and it might be a legal question if any portion of the Charity could be appropriated to the new one. He thought it would be a scandalous shame if the applicants threw the matter into the Court of Chancery at a time like this, when the funds were so much needed, for it was impossible for the proposal to meet with the unanimous consent of the inhabitants, or even the consent of a majority of them. (Cheers.) A committee was then appointed, and it was resolved to send copies of the resolutions of the committee to the Charity Commissioners.

Religious Intelligence.

NEW-CUT RAGGED-SCHOOLS.—These schools, situate in Robert-street, Lower Marsh, Lambeth, which were originally built by Edward Grove, Esq., having been closed for alterations and extensive additions, the expense of which has been wholly defrayed by him, were opened on Monday.

LEAMINGTON.—The Rev. C. S. Sturrock, B.A., recently of Zion Chapel, Halifax, has accepted a cordial and unanimous invitation to the pastorate of the Congregational church at Holly-walk, Leamington; and commenced his stated labours there under very auspicious circumstances on Sunday, the 10th inst.

FOUNDATION-STONE OF NEW STEPNEY MEETING.—After a delay of eighteen months occasioned by difficulties connected with the purchase of additional ground, the church at Stepney Meeting has at last a prospect of seeing the foundation-stone of its new sanctuary laid. Friday, the 6th of September, has been chosen for the purpose, being St. Bartholomew's Day, old style. The new building will contain 200 more than the old, and in consequence of the larger accommodation which it will give to the sitters, will be nearly double the length of the old. It will be a few feet narrower. The cost, exclusive of 1,000l. paid for additional ground, will be not less than 9,000l. Towards this sum, promises have been obtained amounting to 7,000l. But as the payment of these promises is spread over five years from this time, the strength of the church is forestalled for this period. A chapel-debt would greatly cripple the church in its many works of faith and labours of love on behalf of the vast and poor population around, and it is earnestly hoped that Christian friends in other churches will render such help as will enable the people at Stepney to enter their new meeting-house without a debt twelve months hence.

MORETON-IN-MARSH.—The Congregational church here has lately been called to take leave of its pastor, the Rev. Thomas Young. Mr. Young has fulfilled his ministry at Moreton for the last seven years, and has succeeded in gaining the affection of his own people, and the esteem of all persons in the town to whom he was known. He leaves behind him an

attached and united church, and a handsome new sanctuary, built during his ministry and already free from debt, in place of the former small and inconvenient building. On resigning his charge a testimonial, consisting of an affectionate address and a purse of twenty guineas, subscribed by 132 individuals, was presented to Mr. Young, in which several of the townspeople outside of his own congregation united. The Sabbath-school children got up a subscription among themselves; their modest offering, amounting to the sum of 10s., made an especially interesting portion of the testimonial. Mr. Young is followed by the best wishes of his people and by the earnest desire that his health, which has been somewhat impaired, may soon be re-established.

CLAPHAM-COMMON, LONDON.—On Tuesday, Aug. 12, a public meeting was held on the occasion of the settlement of the Rev. J. E. Giles, as the newly-elected pastor of the Baptist church at this place. Sir S. Morton Peto, Bart., being unavoidably absent, George Long, Esq., of Clapham-park, one of the deacons of the Congregational Church, was invited to preside. After a hymn, given out by the Rev. J. A. Stanion, of Shacklewell, and prayer by the Rev. W. Crowe, of Hammersmith, the chairman briefly addressed the meeting, and read a letter from Sir Morton, stating the cause of his absence, and enclosing 5l. towards the collection. The Rev. I. M. Soule, of Battersea, through whom Mr. Giles had been introduced to the church, moved the first resolution, expressive of the satisfaction and pleasure felt by the meeting in the various steps which had led to the present settlement, and of their earnest and prayerful desire that it might be attended by an abundant and lasting blessing. The resolution was seconded by E. B. Underhill, Esq., and supported by W. Heston, Esq., and the Rev. C. J. Middleditch. The Rev. J. E. Giles returned thanks in behalf of the church and himself, and briefly stated the views and feelings with which he entered upon the duties and responsibilities of this important sphere of labour. The designation prayer was offered by the Rev. F. Trestrail, Secretary of the Baptist Missionary Society. Various votes of thanks concluded the proceedings.

CAMBRIDGE-HEATH.—The Congregational church at this place, under the pastoral care of the Rev. E. Davies, propose to erect a new place of worship to seat 1,000 persons, at a cost of 5,500l., including freehold. A meeting on the subject was held on the 11th inst., S. Morley, Esq., in the chair. The Chairman, in the course of his speech, said that, with a debt still remaining, they had to raise about 6,000l., towards which they had obtained 600l., to which he would add 200l. After speeches from the Revs. J. Wilson and John Rose, the Rev. E. Davies said it was necessary the minister should set a good example, and he would, therefore, get or give 50l. for three years, making the sum of 150l. Henry Southgate, Esq., had presented them with a double communion service, and he felt very thankful to that gentleman for his gift. Mr. Matthews had already given 200l., and he would give 50l. more. The Rev. I. W. Tapper congratulated Mr. Davies on the success which had attended him hitherto. Mr. Frost said he had already given 50l., and would, considering three years was allowed for the payment, increase his subscription to 100l. Mr. Matthews said the chairman had put before them the advantage of a three years' subscription, therefore he would give 150l. in addition to the 250l., making a total of 400l. He moved that they unite themselves with the Bicentenary movement. Mr. Davies seconded the resolution, which was put and carried unanimously. The chairman then announced that the donations and subscriptions that evening amounted to 530l., and it had been suggested that the first payment should be made the first week in January.

THE STATE OF THE CROPS AND PROSPECTS OF THE HARVEST.

"A Land Valuer" who has during the last ten days inspected a considerable breadth of crops in the midland and south-eastern counties of England and in the southern districts of Scotland, communicates his impressions through the *Times*:—

The gloomy forebodings of the farmers are now in the majority of cases being sadly realised. The favourable weather since Monday morning has doubtless done much to lessen the evils which even a short continuance of the previous weather would have caused, but the seeds of a deficient yield and inferior grain had already been sown. Of all the cereal crops oats are decidedly the best, indeed, on naturally or artificially dry and highly farmed soils are, bulky and fully average. On the other hand, on cold wet soils, the oat crop is poor, and many fields may be seen scarcely worth cutting. Favoured by a moist season, oats, though deteriorated in quality by discoloration, promise to be above the average in weight. Barley is a very unequal crop. In Norfolk, Suffolk, Northampton, and Lincoln, it, on the whole, bulks well in the stock, while in Oxford, Middlesex, and Essex, it is thinly planted and short in straw and ear. An excess of moisture and high winds have considerably deteriorated the quality of barley. Wheat, on the whole, is very inferior. Doubtless on loamy soils there are many bulky crops, but in the majority of cases it is thin and short when growing, and bulks badly in the stock. Worse than a deficiency of straw, the wheat crop, by other causes, is damaged to a large extent. In low, sheltered situations, the white varieties of wheat in many instances have been almost destroyed by blight and rust, more especially the former. During the last two days I examined several fields in Kent and Essex which will not yield four bushels per acre, and, indeed, but for the straw, were not worth cutting. Blight has most seriously damaged the southern counties; in the north of England and in Scotland its effects are comparatively light. Beans are everywhere a good crop, and above

the average. Potatoes throughout the United Kingdom will fall short of an average crop. Disease as yet has done little injury.

Postscript.

Wednesday, August 27.

THE GARIBALDIAN MOVEMENT.

NAPLES, Aug. 25.—It is asserted that Garibaldi has landed during the night at Mileto, near Capo di Spartivento, in Calabria.

NAPLES, Aug. 26.—General Cialdini has left for Sicily, after having concerted measures with General Lamarmora.

TURIN, Aug. 26.—Garibaldi is still at Mileto. He left Catania with two postal steamers. Yesterday the Royal authorities re-entered Catania, and captured 800 volunteers. The Minister Persano also arrived in the town, and immediately ordered the arrest of the commander of the two frigates which were stationed off the port, on account of his doubtful conduct on the occasion of the departure of Garibaldi.

PARIS, Aug. 26 (Evening).—*La France* of this evening declares that great excitement exists in Calabria. The towns of Bovat, Opido, Nicotera, Mileto, Palmi, Gerace, and Carignano, have pronounced in favour of Garibaldi, and others are expected to follow their example. A large number of ships which had brought Garibaldian volunteers from various parts of Italy were anchored off Gioja. The division of General Brignone had received orders to proceed to Calabria immediately. The *Press* of this evening asserts that Austria and Spain have addressed a note to the French Government on the Roman question. The same paper says that Austria has determined to call out 40,000 more soldiers.

POLAND.

WARSAW, Aug. 26.—The sentence pronounced on Ezonka and Ryll, for attempting the life of the Marquis Wielopolski, was confirmed by the Grand Duke Constantine. The execution took place at nine o'clock this morning.

BICENTENARY MEETINGS AND LECTURES.

On Monday night a great commemorative meeting was held in the Victoria Hall, Leeds, which was filled with an audience including members of the various religious denominations resident in Leeds and the neighbouring towns. Mr. Wade was called to the chair. After a stirring address from the chairman, the Rev. W. Thomas spoke at some length on "The debt of the present to the past." The Rev. Professor GREEN, in an able argumentative address, spoke on the subject of "conscience paramount in things divine." The Rev. E. R. CONDER followed, his subject being "Uniformity not unity." The Rev. G. W. CONDER, in an eloquent speech, spoke upon "State-Churches an historic failure." He deplored the schisms and almost antagonistic organisations which existed among various denominations of Christians, but this did not make him a State-Churchman because he did not believe it was in the power of the law to remedy it. They could not by legislation bring the minds of the people into harmony upon religious matters, and until the causes of division were removed arising from the connection of the Church and State, there would be no chance of their ever being united as one body. (Hear, hear.) Mr. E. BUTLER addressed the meeting on "Civil and Religious Liberty inseparable." The Rev. Dr. BREWER spoke on "Freedom and Voluntarism essential to the wellbeing of the Church," and the meeting concluded with a vote of thanks to the chairman.

On the same evening (Monday), a public meeting was held in St. George's Hall, Bradford, to commemorate the two-hundredth year since the passing of the Act of Uniformity in 1662. There was a very large attendance, all parts of the hall being well filled. A charge of sixpence each person was made for admission to the stalls. Isaac Holden, Esq., of Oakworth House, a member of the Wesleyan Methodist body, was in the chair, and was supported on the platform by the ministers and leading members of the Nonconformist churches and congregations in Bradford, and the neighbourhood. The 90th Psalm having been sung, with organ accompaniment, the Rev. Henry Dowson, minister of Westgate Baptist Chapel, offered prayer. The CHAIRMAN then addressed the meeting. In the course of his speech he said he hoped the time was not far distant when the Methodists, would be able to come forward boldly and join their brethren of the Nonconformist Communities in waging war against the Parliamentary control of religion. (Loud applause.) All the various exordiums to which reference had been made, spoke one language, and cleared the way to the conclusion that there should be no alliance between the Church and State whatever. The Rev. J. G. Miall, minister of Salem Independent Chapel, read a concise and admirable summary of the events referred to in this Bicentenary celebration.—The Rev. D. SIM (Free Church of Scotland) spoke upon the sentiment, "We honour the fidelity to God of the two thousand Nonconformists, as a principle of priceless value, and regard their voluntary relinquishment of place, honour, and emolument, when the retention would have done violence to a pure conscience, as a glorious era, not only in the history of British Christianity, but in that of the universal Church."—The Rev. J. E. Campbell, D.D., minister of Horton-lane Independent Chapel, and the Rev. J. C. Chown, minister of Zion Baptist Chapel, delivered stirring addresses. The Rev. Dr. Acworth, President of the Baptist College, then took the vacated chair, and Mr. Ald. Brown moved a vote of thanks to Mr. Holden for his presidency. The vote was carried with acclamation, and the meeting terminated.

A meeting and conference of Essex Congregationalists was held at Bocking on Monday, and there were a large number of the influential Nonconformists of the county present, in the Congregational chapel, the venerable pastor of which, the Rev. J. Craig, presided. After the devotional services, the Chairman read an address which it is intended to publish. The Rev. T. W. Davids read an elaborate report of the Bicentenary Committee, which stated that in the county the sum of 41,270l. had already been contributed for the promo-

tion of the Bicentenary movement, and that a volume would shortly be published entitled, "Memorial of the Essex silenced and ejected ministers of 1660-2, with an introductory sketch of the history of the Evangelical Nonconformity in Essex from the time of Wickliffe to the Restoration." Other plans of the commemoration were referred to, and the meeting was addressed by the Revs. H. P. Bowen, J. G. Hughes, of Maldon, and A. Buzacott, of Romford. A Bicentenary hymn set to music by Professor Taylor, was then sung and the assembly adjourned to the jubilee school-rooms, adjoining the chapel, where a plentiful cold collation had been provided. About four hundred ladies and gentlemen sat down to the repast, E. J. Craig, Esq., in the chair. After dinner the doors were opened to the public, and the place was soon full. Addresses were delivered by the chairman, the Revs. J. B. Sainsbury, B.A., of Flushing-field, Bryan Dale, B.A., of Coggeshall, Moorlands, Professor Taylor, Mr. Butler, of Brentwood; and the Rev. T. W. Davids. We have a report of these interesting speeches before us, and much regret the impossibility of inserting them in our present number.

At Leicester last week (Tuesday) the Rev. Dr. Vaughan delivered an elaborate lecture in the Temperance Hall, on "The Ejected of 1662," a report of which occupies five columns of the local *Mercury*. The mayor (Mr. Viccars) presided, and there was a numerous and respectable audience. Dr. Vaughan was received with much applause, and at the close of his lecture the Rev. J. P. Mursell, in a neat speech, moved a vote of thanks to him, which was seconded by the Rev. C. C. Coe, and carried unanimously. In responding, the lecturer said he was baptised a member of that Church and lived in it until he arrived at man's estate, and he left it because his conscience called upon him to do so; but it must not be thought that because he had done so, that he must close his mouth and not give expression to the reasons that induced him to take that step. After thanking them, he concluded by inculcating upon them the golden precept to love one another. A vote of thanks was then moved by J. Cripps, Esq., and seconded by G. Toller, Esq., to the Mayor for his attendance in the chair, which was carried. The Mayor having briefly returned thanks, the meeting separated.

It will be seen from our advertising columns that more than the proposed 100,000l. has been raised by the Congregationalists, and probably by the end of the year the fund will be largely augmented.

On Monday, the 25th August, the summer meetings of the Blackburn district of the Congregational Union were held in Chapel-street Chapel, Blackburn. It had been previously arranged that the meetings should take the form of a Bicentenary celebration. At eleven o'clock in the morning the ministers and delegates from the various churches of the Union assembled, when, in the absence of the treasurer, Ralph S. Ashton, Esq., the Rev. J. B. Lister was called to the chair. Two papers were read, one by the Rev. Thomas Davies, of Darwen, the other by the Rev. J. T. Shawcross, of Burnley. An interesting and lengthened conversation was raised on various points touched on in these papers, and a strong feeling of sympathy was expressed, alike with the ejected, and all who are placed under any ecclesiastical ban. In the evening a large and enthusiastic public meeting was held in the same place, when the Rev. A. Fraser took the chair. Addresses were delivered by the Rev. W. H. Mann, Mill-hill, Blackburn; Rev. J. Stroyan, Burnley; and the Rev. Dr. Fraser, Alresdale College, Bradford. Mr. Alderman Hoole suggested that readings should be given to the people of this neighbourhood, now that they have so much leisure time on their hands, on this important branch of Church history—a sentiment which evidently accorded with the wishes of the audience. As may be supposed, several churches which are assisted by the Union, on the slopes of Pendle, were founded and ministered to by the ejected clergy. At one of these places, Clitheroe, a large and handsome memorial chapel is in course of erection.

Yesterday morning a conference of the Nonconformists of Norwich and Norfolk, was held in the Free Library, when the Rev. George Gould read a paper on the present position and duty of Nonconformists. J. J. Colman, Esq., occupied the chair, and in the evening, a public meeting was held in Saint Andrew's Hall, Rev. J. Alexander in the chair. The Rev. John Hallett read a paper on the financial results of Voluntarism in this city during the last ten years; and the Revs. George Gould, P. Colborne, and J. H. Tillitt, J. W. Dawson, Esqs., and other ministers and gentlemen, addressed the meeting. We must reserve further particulars till next week.

The Archbishop of Canterbury is again seriously ill.

THE PRINCE OF WALES.—The public, who never fail to take a loyal and affectionate interest in all that concerns the happiness of the Royal Family, and especially of the Heir Apparent, will be rejoiced to hear that the marriage of the Prince of Wales with the Princess of Denmark will be celebrated early in the ensuing spring. General Knollys, who so long commanded the camp at Aldershot, has been appointed Controller of the Household of his Royal Highness, and Marlborough-house is being prepared as quickly as possible for his reception.

THE IRISH PRIMACY.—The *Dublin Daily Express* announces the appointment of the Right Rev. Marcus Gervaise Beresford, D.D., Bishop of Kilmore, Elphin, and Ardagh, as Primate of all Ireland, in the room of his relative the late Lord George Beresford; and of the Very Rev. Hamilton Verschoyle, Dean of Ferns, as Bishop Beresford's successor in the united dioceses. The new Primate is said to be an eloquent preacher, and to be possessed of good administrative abilities. He laboured successfully for many years as a parish minister, he has been Bishop of Kilmore since 1854, and he assisted the late Primate for some years in the discharge of his episcopal duties, especially in ordaining and confirming. He is moderate and conciliatory in his spirit, and holds the views of the late Primate on the National Education question. He comes of a good old stock, is wealthy, and has a dignified presence. In addition to these qualifications, it is said that his claims were strengthened by his relationship to the late Primate, so that the appointment is meant to be in some measure a tribute to his memory.

MARK LANE.—THIS DAY.

A fair quantity of new English wheat was received fresh up to this morning's market, in tolerably good condition. For all qualities, the trade ruled inactive, at Monday's decline in the quotations. There was a large show of foreign wheat on the floor. In all descriptions, sales progressed slowly, and prices were with difficulty supported.

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TO CORRESPONDENTS.

* * We beg to return our hearty acknowledgments to our many correspondents for their promptitude in responding to the request for notices of sermons on Bartholomew's Day. We have been so overwhelmed with reports, that an entire extra paper would scarcely suffice to contain them all. With the ample material placed at our disposal, we have endeavoured to make the best possible use in the short space of time allowed for selection and arrangement. Even with a Supplement of eight pages it has been impossible to insert many excellent outlines of sermons; and we feel assured that our correspondents will appreciate and make full allowance for the difficulties in which we have been placed. Many of the best notices reached us too late for use—many more are omitted simply because our paper could not contain them. We were certainly quite unprepared for such an extraordinary exhibition of zeal in the Bicentenary commemoration.

"E. M., Northampton."—It has not yet appeared in our columns.

ERRATA.—In the introductory sketch of to-day's Supplement, in the third line, for "formed" read "favoured"; in seventh paragraph, for "Benjamin Keirt" read "Benjamin Kent"; in last paragraph, fourteenth line, insert "our" before "ancestry," and in the ninth line from the bottom read "reverent" for "reverend." In the report of Canonbury Chapel the Rev. A. Raleigh's name is accidentally omitted.

The Nonconformist.

WEDNESDAY, AUGUST 27, 1862.

SUMMARY.

Another week of brilliant weather is matter for devout thankfulness. Harvest operations are now general in the southern part of the United Kingdom, and it is stated that in many parts of the midland counties, and in Norfolk, Kent, and Essex, two-thirds of the crops have already been reaped, and about half is now safely housed in the barnyard. There is a singular variation in the reports from different and adjacent counties. While in Cambridgeshire the wheat crop is unpromising, in Lincolnshire it is better than has been known for some years. Though there is still a well-grounded fear that the wheat harvest will be below the average, and inferior in quality, there has been a much larger area of soil under cultivation, the other cereals are generally satisfactory, and the potato crop is regarded as the best since 1847. With a continuance of fine weather, therefore, we may hope that on the whole the agricultural produce this year will not be very deficient, while Germany, the United States, and Canada are ready to supply us of their abundance. The downward tendency of prices at Mark-lane is an excellent omen.

To the recognised causes of the deepening distress of the manufacturing districts, fresh ones are being added. There are but 82,000 bales of cotton in the Liverpool market, and for their possession a reckless mania has set in, raising the price in the last week twopence or threepence per pound. The excitement has unhappily extended to Manchester. Speculators are rushing into the market and buying up yarns and cloth, especially those made from American cotton, and are thus greatly enhancing the price without stimulating the manufacture. To the suffering operatives of the district henceforth many persons are making sudden fortunes out of the calamity that falls with so much severity upon them—one speculator having, it is said, realised a profit of 180,000*l.*—must be strange and revolting. The price of cotton rises, the price of the manufactured article is mounting up, and Liverpool and Manchester speculators are, by reckless gambling, striving to enrich themselves at the expense of the suffering district.

The singular decrease of crime observable in Lancashire is unhappily a local phenomenon. In London the numerous outrages and robberies are arousing attention to the ticket-of-leave system. It is affirmed by experienced magistrates, that no less than eighty per cent. of our liberated convicts return to criminal

courses, mainly because they are practically exempted from all supervision on their release from prison. To the arguments in favour of exempting ticket-of-leave men from surveillance, Sir Walter Crofton, late chief director of Irish prisons, opposes many years' experience in the sister island, where all the difficulties of police supervision have been overcome, and liberated convicts who have undergone the wholesome regimen of his system, find easy employment, and are even sought after by employers of labour. Why should not the Irish system be tried in England, where persons and property are at the mercy of gangs of convicts, who, being shut out from the labour market by a vicious system, almost uniformly return to their former criminal vocation?

The commemorative services of St. Bartholomew's Day have been followed up in Leeds, Bradford, Halifax, Norwich, and Bocking by public meetings and conferences of a very successful character. It is evident that the question has taken a deep hold upon the Nonconformists of England and Wales, and that after the excitement of the Bicentenary has passed away, their faith in their principles and resolution to maintain them will have been permanently deepened.

Just as Sicily has been placed in a state of siege, an immense military force concentrated in the island, the coasts blockaded, and the Italian Government has publicly announced its intention to crush the "rebellion," we learn that Garibaldi has quietly passed across the straits of Messina, and that Calabria has welcomed him with open arms. As a last resource, it is said that Victor Emmanuel will proceed himself to Naples, and place himself at the head of his troops to meet his contumacious subject, who has offered to surrender himself to the King personally, but not to the King's Government. However coolly Signor Ratazzi and his colleagues regard the crisis, the Emperor of the French recognises its gravity. He has officially announced that he will protect at all hazards the person of the Holy Father—though nothing is said of his territories—and is prepared to throw an army of 25,000 men into Naples, if the Garibaldi movement be not speedily extinguished. Earl Russell has hastened from Ireland to be ready to take part in the diplomatic discussions that have arisen, and we should hope to insist upon non-intervention in Naples. Austria has called out 40,000 men. Garibaldi has deprived many a Sovereign and Statesman of his autumn's relaxation.

Another week's American news is still unfavourable to the Federal cause. The President's drafting order has caused much excitement, and people, especially foreigners, have been attempting to leave the North in shoals, or to obtain exemption papers from their consuls. The emigration has been stopped by the Government, and no citizen liable to be drafted into the militia is allowed to quit the country. In the West, too, there have been anti-conscription riots. It is said that the last proclamation of Mr. Lincoln has given a stimulus to volunteering, and that the first 300,000 required will before long be obtained. Distant spectators sickened at the sight which the once free United States present, and at the fearful sacrifice of life entailed by the continuance of the war. To the losses by sickness in the camp, have lately been added 3,000 lives thrown away on the battle-field, though neither General Jackson nor Pope appear to have gained any signal advantage by the late encounter in the Shenandoah. Baton Rouge has been taken by the Confederates, but the iron-clad ram, Arkansas, the terror of the Federals in the Mississippi, has been blown up. The present state of feeling in the North seems to be slowly paving the way for a demand for European mediation, though more battles will no doubt be fought before that alternative is accepted.

THE CAREER AND CRIMES OF WILLIAM ROUPELL.

It would be superfluous to repeat a story, the outline of which has by this time become familiar to all our readers. Seldom, indeed, has real life furnished a tale which reads so like an extravagant fiction. The subject is revolting—for nothing can throw an air of attraction over detected swindling and forgery—but it deserves to be fairly looked at for the sake of the moral it sets forth.

We have no excuses to make for the culprit. He had his brief period of guilty self-indulgence, and through the remainder of his days he will have to bear his doom. That he was not wholly devoid of moral feeling is proved by his voluntary surrender of himself to justice; and he knew during several years of manhood that every step he took towards the gratification of his foolish vanity and his unrestrained passions

trampled under foot the dictates of his better sense. He deliberately plucked the golden apples which have become dust and ashes in his mouth. His crimes are not to be made light of, assuredly; but, knowing that he will have to pay a fearful penalty, it is on all accounts desirable that our judgment both of him and of them should be the judgment of reason, not of prejudice, and that in endeavouring to avoid the error of an unjustifiable leniency we should guard ourselves against the opposite one of inconsiderate pitilessness. William Roupell does not strike us as the utterly abandoned villain the world in general has given him credit for being. We make the remark not for his sake, but for the sake of the thousands who, with qualities of heart and head not at all superior to those of the criminal before his fall, fancy that it would be impossible for them, under any pressure of temptation, to be lured into a similar career.

We know nothing of Roupell's habits of private life. In common with the public we have heard of his extravagance, and, indeed, where near upon 300,000*l.* have been got rid of before the age of thirty, there cannot but have been reckless profusion. It is strange, however, that in the person, countenance, and manner of the criminal there were no observable traces of vice. He may have concealed himself as a *roué* from all but a secret and very limited circle of companions, for he was not recognised as such by public repute. That he was intelligent and well-informed, that, to a greater extent than would be generally supposed, he cultivated literary tastes, that his range of reading was not confined to works that would contribute fuel to his passion, that his demeanour was quiet, and, in general society at least, free from any striking peculiarity, may lead one to suspect that the vices of his life were not of the grosser kind—that he did not wallow in mere animal indulgence. He may have gambled deeply, for aught we know; but as yet no facts have been given to the public as to where, with whom, or for what length of time he had abandoned himself to this frightful habit. We are strongly of opinion that much of what he had come by dishonestly was also filched from him dishonestly; that somebody, perhaps more than one, had got possession of his guilty secret, and used it as an instrument of extortion; that his first step in crime put him in the power of an influence that he dared not resist; and that every successive fraud and forgery was forced upon him by the necessity of masking the preceding one—so certain is it that sin begets sin.

The comments of the press on Roupell's crime, representing, with tolerable accuracy we admit, the prevailing sentiment of society, tend, it appears to us, to make the magnitude of the sum he wrongfully acquired and disposed of, the measure of his wickedness, and so to dwarf in the estimation of unreflecting persons the sins which are associated with less amounts. Now, there is great danger in so putting the case. There is danger less dishonesty to the extent, say, of twenty or thirty pounds should come to appear venial in comparison. In reality, however, this is but a commercial way of gauging criminality; for he who embezzles a sum which we may deem trifling, may evince depravity quite as heinous as he who misappropriates ten thousand times that amount. The money value of the stake for which crime is committed is not, in itself, the true index of the scale of offence. There is the further danger, moreover, in thus enhancing sins against property by the sums with which they deal, of producing an under estimate of sins against the person with most of which our British law deals with unwarrantable leniency, and with some of which it does not concern itself at all. A case has been reported in the papers within the last month in which ruin was deliberately planned and inflicted upon unprotected orphanage, the villainy of which was quite as atrocious as that which shocked all of us last week, but the perpetrator of which will not only pass unpunished, but will probably retain his position in fashionable society. Crimes against property are bad enough; but let us beware of heaping upon them all our resentment, while we can find little or none for viler offences, which are not reckoned in the category of crime. The tendency is to cry out so vociferously against the one, that we have no breath left for a protest against the other.

Possibly, if our moral judgments were less conventional, we should be less surprised and indignant, and more grieved and commiserating, than some of us are at such disclosures as pained our minds last week. Here is a young man, with a spot of shame upon him from his birth, for which he was not responsible, and which no merit of his could efface. He is trained by a father who believed in nothing, valued nothing but lucre, and who manifested no sympathising affection for his son but that which was evoked by his business capabilities, that is, his cleverness in multiplying riches, and his vain ambition

to cut a figure in the world. The worst tendencies of his nature are assiduously nourished—the better are utterly neglected as of no worth. First come expensive habits, close upon the heels of which follow the necessities which they are sure to bring. The clever youth, who had often stepped beyond the boundary line of morality without meeting with disgrace, flees in an evil hour from the consequences of unchecked self-indulgence beyond the boundary line of law. The first crime accounts for all the rest. Deeper and deeper he plunges forward to escape the ignominy of instant and ever-threatening exposure. When he has reached the limits of fraud, remorse overtakes him. He quits a position of personal safety, and resolutely returns to confess everything and accept the punishment of a felon. We plead for him no exemption from a felon's doom. We see in his fate a just retribution. But our judgment of him is not all fiery—it is tempered with pity—and we feel bound to remember that he has been sinned against as well as sinning, and to thank God that we have not been exposed to so perilous an ordeal of integrity.

The amassing of wealth for those we leave behind us, too often regarded as having in it something akin to virtue—how often does Divine Providence rebuke it by some such tragical result as this! The "riches make to themselves wings, and fly away." The expectants of them too frequently allow them, before they have flown, sometimes before they are possessed, to rob them of peace, virtue, reputation, all that a man may rightfully value. The story, a little varied in its incidents, is a terribly common one; but we have not yet learned to apportion our blame fairly between him who accumulates and them who disperse huge heaps of gold. Happily, the world is not entirely governed by our partial estimates. There are higher laws than those of society or of civil government—laws, too, which are sure to put themselves in execution. Poor William Roupell might have been a more fortunate man if he had not been born to "great expectations"—in all human probability he would have been a much better one.

FRANCE, ITALY, AND ENGLAND.

WITH Garibaldi at Mileto on the coast of Calabria, the mouthpiece of France proclaims her continued protection to the Pontiff. "In view of insolent threats and the possible consequences of a demagogic insurrection,"—so runs the Imperial manifesto,— "the duty of the French Government and its military honour obliges it more than ever to defend the Holy Father." The world is reminded, with rather ungraceful bravado, that "France does not abandon, when in danger, those to whom she extends her protection." But why these announcements and assurances? why these impressive replies to "a question so clear, that any doubt seems impossible?" Is it to satisfy the Pope, or France, or the world in general, that the *Moniteur* has been instructed to declare "the attitude of the Imperial Government in view of the agitation which now prevails in Italy?" If the Holy Father have any misgivings, they might be quieted by a private communication. If Ratazzi needed instructions, they could be secretly conveyed. But France cannot be thus silently reassured. There are agitations on either shore of the Mediterranean—agitations of opinion and feeling in France as well as in Italy. Both the Pope and Garibaldi have sympathisers by the million among the subjects of the Emperor. His own cousin has proclaimed, in the Senate, amid the frantic clamour of the Papal party, that the glory of France requires the completion of Italian liberty. Throughout Europe there is a similar division of sentiment. In every country where public opinion exists, there is an impatient desire for the solution of the crisis that has now lasted thirteen years. Neither party is satisfied with the abnormal condition of things which France maintains at Rome. A spiritual potentate sustained in a temporal sovereignty by foreign bayonets, is an anomaly hateful both to Catholics and Protestants, Conservatives and Liberals. The former would be glad to see the Papacy re-established on the basis of a general European guarantee. The latter desire that Rome, and every other city of Italy, should be subject to the will of the Italian people. Is France not Liberal as well as Catholic? Does not the Empire recognise, and even represent, the rights of nationalities and democracies? For what "idea" did France make war against Austria, if not for that of self-government? Solferino was nothing but a field of slaughter, Magenta only a feast of eagles and vultures on the victims of ambition, if the Austrian was expelled from the Peninsula in order that France might the more firmly plant her foot between the Alps and the sea.

These are the thoughts that are now agitating every country in Europe, and that constitute a danger more formidable than the incursion of Garibaldi's red shirts into the patrimony of St. Peter. No one supposed that Louis Napoleon would allow his soldiers in Rome to be overpowered by the volunteers. It was, therefore, worse than needless to proclaim defiance to threats and insurrections. But it was hoped, and almost believed, that in the presence of such a demonstration of Italian feeling as Garibaldi has excited, the sagacious Emperor of the French would adopt a more enlightened policy than that indicated by the announcement in the *Moniteur*. It was expected that he would once more do homage to the authority of public sentiment, and confide the care of the Pontiff to Victor Emmanuel and his armies—the lawfully constituted representatives of Italy. Garibaldi is, no doubt, too irregular a personage for the Emperor of the French to acknowledge as the expression of Italian feeling. The two men have never been friends, and never can be. But they can as little afford to be enemies. If Louis Napoleon is able to overwhelm Garibaldi with the force of military empire, Garibaldi is able to let loose against Louis Napoleon all the forces of European revolution. He might well defy the Emperor to capture or even to defeat him. It is easy to blockade Messina and Naples, but not to catch a popular hero, unmatched in guerilla warfare, upon the ridges of the Appennines. As well chase a partridge over the mountains as hope to extirpate Garibaldi from Italian soil. And while he has a dozen men in arms, he is the nucleus of a body of opinion and sympathy which the greatest of military potentates cannot afford to despise. Thus far, the Turin Government has at least pretended unmeasured hostility to his movements, and the Parliament has supported the Government with an unqualified adhesion somewhat disappointing to the hopes of an independent representation of Italian sentiment. But the ministerial journals are unable to conceal the fact that the sympathies of the people and even of the army are to Garibaldi a panoply of defence. It is confessed that he finds in Southern Italy an enthusiastic welcome. The fall of Ratazzi is expected to be the first sacrifice to the national discontent with his servility to France. Ricasoli, should he be recalled to power, could but represent to the Emperor the imperious necessity of making over the Italian capital to the Italian people. But that representation it would be almost impossible to resist. There is at least one nation in Europe by whose Government it must be powerfully supported. English statesmen have too often uttered English opinion upon the French occupation of Rome, to shrink now from an urgent remonstrance against the folly and wickedness of plunging Italy into civil war and covering France with the obloquy of a second time destroying the hopes of Italian patriotism. There is, of course, some difference of opinion, here as elsewhere, touching the wisdom of Garibaldi's present enterprise. There are Englishmen who think, with Klapka the Hungarian, that Austria, not France, is the proper object of Italian action. There are other Englishmen who share the feeling that prompts Mr. Stewart, of Liverpool, to contribute munificently to the cost of the new expedition. But there is no difference among us, as a nation, touching either Garibaldi's motives or our own duty. Whether he conquer or fall, the universal voice of Englishmen proclaims him even more the hero now than when he first landed at Marsala, and declares, with no less authority, that Italy has the sole right to dispose of Italian crowns and cities.

THE CONDITION OF THE COTTON DISTRICTS.

THE distress deepens into destitution, the dearth into famine. Day by day, the number dependent upon parochial and public relief funds increase, and the condition of the recipients becomes more intensely pitiable. In Preston there are now more than 20,000 persons, out of a population of 80,000, in receipt of charity. Nearly the whole of these were previously in good employment in the cotton manufactories of the town, and trades connected therewith. Not a fourth of the number habitually thus employed are now in full work, and the condition of those on short time is hardly better than that of those entirely out,—as the India cotton in use at the factories still open is so unsuited to the machinery constructed for the finest American qualities, that the hands cannot make anything like average wages. In many instances only five or six shillings a week are earned instead of thirty, and a desperate struggle is maintained against the consequences of such a deep descent. The total amount of wages lost by the failure of employment in this one town is calculated at

13,000*l.*—to replace which loans and charity together do not produce more than 1,000*l.* There is thus an average loss to more than 20,000 men, women, and children of ten shillings each per week—a sum in excess of the average earnings of many, and amounting to nearly the average of the best paid. Even in Lancashire it is not usual for a family of five, unless the children are of self-supporting age, to earn fifty shillings a week. We might, therefore, be prepared for the revelation of deep and almost insufferable distress among a population whose means of subsistence had been thus diminished. It is as if a shilling had been taken from thirteenpence, and only the odd penny left for subsistence. When Mr. Villiers stated in the House of Commons that the rate of relief for twelve months had been calculated at a sum equivalent to about one shilling per head per week, there was an exclamation of horrified incredulity. But even with the augmentation of the parish allowance by the Relief Fund, this profoundly miserable average is not much exceeded. The *Times* has sent to Preston a special reporter, whose visitations have disclosed numerous cases in which families of five or six are starving on little more than as many shillings. The distress endured in these cases is heartrending to contemplate. All resources had been exhausted before application was made for relief. There was no need for a labour test. Destitution was already apparent in the lack of everything that had made up the comfort and decency of home. Furniture, bedding, clothes, had been reduced to the barest necessities of existence. If the landlord had been so forbearing as to spare the household goods, they had gone to the pawnbrokers; if the family had been permitted to remain in the house for which they could no longer pretend to pay rent, they huddled together in the one room that alone contained a mattress, a table, or a chair. In one such miserable room a woman was found dying of starvation where her husband had died before her. These cases of extreme distress were not found only in the classes usually exposed to want. Years of industry and frugality have proved of no avail against the pressure of this heavy calamity. When work has ceased for twelve months past, it hardly matters what a man earned in good times, and how much he saved. The store that was so slowly and painfully accumulated is soon eaten up. The habits of decorum and comfort so carefully cherished have sharpened the sensibilities that are now so severely assailed. Men whose homes were patterns of cleanliness and cheerfulness, are now herding with wife and children in a cellar, keeping life in their bodies on food that is the more unwholesome because eaten in such wretchedness. No wonder that some prefer a gill of spirits to the meal of soup or coffee tendered by the Relief Committee, and that the moiety of help given in money is now and then traced to the whiskey shop. But there is no pretence of complaint that these abuses of public charity are at all common. The general bearing of the operatives in Preston and the other distressed towns is that of exemplary resignation and fortitude. It is no exception to the rule that there is continual and even organised objection to the labour-test system. In some of the unions the men who apply for relief are set to work which is equally unfitted and unproductive—work that yields absolutely no return to the union, and may permanently injure those of whom it is required. Opposition to such requirements is certainly not unbecoming in men who were themselves ratepayers until undeserved misfortune fell upon them, and who hope to regain their independence without being converted from skilled operatives into horny-handed labourers. The fingers of a cotton-spinner or weaver are themselves a piece of machinery, and may be spoiled for ever by his being set to dig trenches in a marsh or dredge stones from the bed of a river.

Preston is the most distressed of the Lancashire towns, but in all of them the condition of the unemployed and of the small shopkeepers dependent upon the custom of the operatives, is becoming most deplorable. Rochdale is one of the last to make complaint, but even Rochdale now asks for help from without. The borrowing powers conceded by Parliament to the Board of Guardians may enable them to abstain from augmenting the rates that already threaten to create more paupers than they relieve; and it is to be hoped that public benevolence will add considerably to the thousand pounds per week which is the present average of the Relief Fund. But there must be no dependence on hopes or expectations. The life of these Lancashire operatives is among the most precious of our national possessions. Far better that we lost a colony or two, or even an oriental province,—far better that we denuded our coasts of half their defences, or disbanded a dozen regiments of idle soldiery,—than that the smallest of the distressed towns should sink

under the burden of the present disaster. There are emigration movements among the operatives. Let the country beware of parting with men who cannot be replaced. If cotton do not soon arrive, Parliament must be called together, and the credit of the nation pledged to the effectual relief of an amount of misery that transcends all local powers and resources.

Correspondence.

COMMEMORATION OF THE EJECTMENT OF 1662.

To the Editor of the Nonconformist.

SIR,—It was with deep interest I read your account in the *Nonconformist* of August 20th, of Job Orton and his Bartholomew Sermon, delivered on August 24, 1762. I have long revered his memory for his deep practical piety, useful labours, and decided Nonconformity. But there is one statement near the close of your article that appears to me to be not quite correct:—"Until 1862 the best commemoration for a hundred years was that of faithful Orton." All honour to "faithful Orton" for the work which he performed under the guidance of his God! There might be few so faithful to the principles and the memory of these noble men as he; but other instances occur in which they were worthily and gratefully commemorated.

In the year 1799 Bartholomew's-day, as in this year, occurred on the Sabbath, and on that day the late Rev. T. N. Toller, of Kettering, preached two sermons to his people on the great event. The morning sermon was founded on the closing verses of the eleventh of Hebrews, and was entitled, "The anniversary of Bartholomew's-day improved." This sermon contained a concise account of the facts of the case; then a statement of the principles on which these good men acted; then their sufferings and supports, followed by some instructive remarks. The afternoon sermon was founded on 1 Peter iv. 12-16, and was entitled, "Sufferings for the Christian cause a matter of glory," and it contained a practical improvement of the whole case. These sermons were found last year amongst the eminent preacher's shorthand MSS., were transcribed, and inserted in two successive numbers of the *Christian Witness*.

The first of these sermons closed with the following remarks:—"How ambitious should we be in our spirit and life to keep up the credit of those noble principles which actuated and adorned these venerable confessors. True honour and dignity lie not in partaking of royal or noble blood as such—not in the pomp, and glitter, and parade of life. Much baseness and real wretchedness may lie under the imposing robes of human majesty and greatness. True dignity lies in descending from the greatly wise and good, inheriting their virtues, and adhering to their principles, and supporting their cause, with all the purity of truth, the strictness of conscience, and the sweetness of the Christian spirit. In proportion as we inherit their views and emulate their conduct in these respects we reflect more honour on ourselves than a coronet or a throne could do. True worth is dignity, and vice is baseness. And we may say in this respect, as an eminent excellent man once did,—a lineal descendant from one of these men:—"I esteem it a greater honour to descend from one of these noble confessors than to have had a coronet or a garter in the line of my ancestor." I look with joy to the approaching happy day when that glorious list of heroes will shine with distinguished honour, and rise to thrones of power, while their titled and enrobed persecutors will sink into shame, and be glad to hide their faces in the deepest obscurity."

I am, Sir, yours truly,

THOMAS COLEMAN.

Ashley, August 21, 1862.

BICENTENARY PUBLICATIONS.

To the Editor of the Nonconformist.

SIR,—Your readers will see by a reference to your advertising columns that the committee have issued a little tract, under the title "The Story of Black Bartholomew." Many of our friends have felt the need of such a tract; and now that it is prepared for their use, we hope they will give it wings and bid it fly through the length and breadth of the land. Any person by sending direct to the office, as below, addressed to the Rev. Richard Fletcher, may, for 3s. 6d., have 100 copies sent free by return of post. It is a *multum-in-parvo* tract, and gives the outline of the story of 1662 in eight pages. Thousands may be induced to read this who would not read a volume or a larger pamphlet. The excellence of the tract is everywhere spoken of; all unite in saying "It is just what was wanted." More than 40,000 copies have been sold in three weeks.

The little volume for the young, "Honour to whom Honour," is the very thing that was wanted in our families. I hope fathers and mothers and friends will buy it and make a present of it to their children and young friends. If we can instil into our young people a greater love and reverence for our Puritan ancestors, both the church and the world will be all the better for the influence which such feelings may be expected to exert on the character and life of the rising generation. The great lesson of the book, is Honour and imitate those who would rather suffer than sin.

Yours, &c.,

JOHN CORBIN.

4, Blomfield-street, London, E.C.

August 26, 1862.

A BICENTENARY RIBBON.

To the Editor of the Nonconformist.

SIR,—Will you permit me to inform your readers that a Bicentenary ribbon has just been produced by Mr. Stevens, Queen-street, Coventry,—the manufacturer whose name is already before the public as having woven several ribbon bookmarks?

I beg your acceptance of the enclosed specimen of the Bicentenary ribbon. Its workmanship is excellent, and I have no doubt it will command a large sale. The price is half-a-crown, or it may be had of the manufacturer, framed and glazed, for a few shillings extra.

The ribbon simply, by itself, may be purchased through any Dissenting draper or respectable bookseller.

I will only add that its owner has generously promised all profit from its sale toward the payment of the debt on a place of worship in this city, which is in some difficulty through the failure of the ribbon trade.

I am, dear Sir, yours faithfully,

Coventry, Aug. 25, 1862. E. H. DELF.

[The specimen sent is very pretty and tasteful, and will, we doubt not, be much sought after.—ED.]

A BICENTENARY MEDAL.

To the Editor of the Nonconformist.

SIR,—Can you inform your readers if the Bicentenary Committee intend to issue a medal to commemorate the celebration of the Bicentenary. If there is no medal on the plan of the Committee, may I suggest the great desirability of having one struck for distribution amongst the Sunday-schools of the land? I find that scholars in general have a prejudice in favour of medals; and they certainly have this advantage over books, they do not get torn, and are likely to be preserved for many years; at the same time they can in a few words be made to convey a great moral lesson.

A SUNDAY SCHOOL SECRETARY.

LANCASHIRE DISTRESS.

To the Editor of the Nonconformist.

SIR,—As Corresponding Secretary to the central fund for the relief of the distressed Congregationalists in the cotton district, formed in Manchester, I have gratefully to acknowledge the following sums, forwarded to my excellent colleague, Mr. Davis, of Oldham, the Finance Secretary. The list includes all sums received since our last acknowledgment up to this morning's date. They are not so numerous as we had hoped, but there are two cheering features in them. 1st. Several of the churches are intending to collect for us monthly during the continuance of the cotton famine. This shows principle rather than impulse, and ministers hope against the appalling prospect of the coming winter. While all are thanked very heartily, those churches are especially honoured who thus propose to stand by us as long as our distress lasts. Let them be assured that our churches will ask for relief no longer than stern necessity compels it. 2nd. Many Sabbath-schools are arranging for contributions towards the distressed scholars of this district. Generally our schools are large, and mainly composed of mill hands. The sufferings of many of them are already intense. Teachers, as well as scholars, often do not wish to leave our schools at dinner-time. The reason is, they have little or nothing for dinner. I saw that yesterday in this town. Hence we are delighted with the hope that the whole Sunday-school community will now help our suffering ones.

I have also, with gratitude, to acknowledge a remittance of 7l. 5s. by the Editor of the *Christian World*, which he has kindly sent for distribution in this impoverished town; also 2l. from my friend, Mr. Pears, of Stafford.

May we trouble you with three corrections in the former acknowledgments. 1st. Instead of Lewisham, Rev. E. Martin, read Lewisham High-road, Rev. G. Martin. 2nd. Instead of London, Westbourn-hill, read Craven-hill Chapel, Bayswater. 3rd. Instead of Rochford, 3l., read Hensbridge, 2l., and Swinton Caundle, 1l. Ever yours cordially,

Wigan, Aug. 26, 1862.

W. ROAF.

	£	s.	d.
A Thank-offering for manifold mercies	5	0	0
Newmarket, per Rev. A. Bateman (additional)	0	3	0
Howden, per Rev. T. Fitch	5	0	0
Bristol, Gideon Chapel, Rev. W. Rose	10	0	0
Sydenham, Rev. T. C. Hine's	25	2	1
Enfield, Rev. J. Smith	5	14	0
Bristol, Kingsland Chapel, Rev. J. Pratt	7	9	1
Leeds, Rev. William Hudswell	10	12	0
Ashwell, Rev. J. B. Millsom	4	12	6
W. R.	0	5	0
Weymouth, Rev. R. J. Ashton	4	5	6
Batley, Rev. J. Rea	12	15	6
Waterloo, Liverpool, Rev. S. K. Walker	7	0	0
Richmond, Yorkshire, Rev. H. Oakley	2	4	0
Bristol, Castle Green Rev. H. Quick	29	6	6
Nibley, Hope Chapel, Rev. H. Quick	2	2	0
Birkenhead, per I. Craven, Esq.	36	0	0
Newbury, Rev. B. Beddows	22	6	6
Bradford, Lister Hills Chapel, Rev. A. Russell	8	19	0
Eltham, Rev. T. Kennerly	18	15	2
Otley, per W. Dawson, Esq.	10	17	10
Tavistock, a friend 5l. 14s. Sunday scholars	6	5	0
Marlborough, Rev. E. S. Bayliffe	3	10	0
Rochford, Rev. R. Laver	3	0	0
T. M. S. 2s. G. M. F. 4s. 9d. S. B. Hampstead	15s. 1	1	9
Craven-hill Chapel, Bayswater, additional	0	15	6
Newcastle-on-Tyne, St. James's, Rev. G. Stewart	50	0	0
Richard Brall, Esq., per the Treasurer	50	0	0
Walford Greatorex, Esq., per the Treasurer	50	0	0
M. Sheerness	5	0	0
A friend, Aberdare	0	2	6
M. B.	0	1	0
Somerton, per Mr. S. Copins	2	16	7
Mr. Wildman's class, Liverpool, additional	0	1	8
Forest-gate, Rev. H. Winzar	17	0	6
Prees, Salop, Rev. W. C. Duoris	4	11	2
Bristol, Highbury Chapel, Rev. D. Thomas, Sacramental Fund	20	0	0
Mr. Morris	5	0	0
Mr. Parker Evans	5	0	0
Rev. R. E. May	1	0	0
Miss Brewne	1	0	0
Mr. J. Norris	0	10	0
Miss Tooke	0	5	0
Anonymous	0	10	0
	33	5	0
Atherton, Coleshill-street, Rev. J. Reed	5	0	0
Cleckheaton, Rev. R. Cuthbertson	23	17	6
Tooting, Rev. W. Anderson	13	15	6
Moorley, Zion Chapel, per Mr. Dodshon	14	11	6
A friend at Longsight	0	10	0
Galway, friends per Rev. John Lewis	3	4	0
Horningsham, Rev. J. P. Mansfield	2	2	0
Saundersfoot, Truby, a few Sunday scholars	0	2	0
H. T., Cardington	0	1	0
Idle, Independent Sunday-school	2	14	6
Bradford, College Chapel, Rev. W. Tungland	10	0	0

Atherton, Rev. J. M. Calvert	5	19	0
Bristol, Castle Green School, Rev. Mr. Chappin	2	12	6
Seaford, Rev. J. R. Cooper	4	0	0
Knowle, Rev. E. Roberts	5	3	0
Luddenden Foot, Rev. Arthur Hall	9	15	0
Friends at Newport Pagnell	0	17	6
Rev. R. Ashton, London	2	0	0
A Lady, per ditto	1	0	0
St. Vincent's, Kent from 7 Servants	0	8	0
Collected by M. R., St. Vincent's	0	3	0
Denholme, near Dingley	3	0	0

COLONISATION OF NEW ZEALAND.

To the Editor of the Nonconformist.

SIR,—From your columns, and other sources, I see that a colony of Nonconformists is to be formed in New Zealand. You are aware that this province was founded by the Canterbury Association as a Church of England settlement; but the association got into difficulties, and the Home Government had to take the affair off their hands. Since that time, of course, Canterbury, like other British colonies, has been open to any sect or party. And from all I can see, it has thriven none the worse for it. Otago, the province south of this, was colonised by the Scotch, and, until the last year or so, comparatively few others settled there; but since the gold-fields have been discovered, thousands have gone there from Australia and other parts, so that now the original idea of a Scotch settlement seems fairly smothered.

Now, I am not much of a philosopher, but it strikes me that there is an overruling Providence in all this, teaching us how unwise it is to colonise on such principles, and showing, in a striking manner, the advantages arising from a mixture of races and sects. At any rate, whatever may be said of such a plan to give a colony a start, it seems as if such exclusive principles were obliged to yield to the force of circumstances.

Whether the projected Nonconformist colony is to be founded somewhat after the example of Canterbury and Otago, I am not able to ascertain. Of course, I am aware it cannot be strictly so, because, whatever province they settle in, they will be under the general Government, and that of the province in which they may settle. My object in writing this, however, is not so much to argue against exclusive settlements, as to direct attention to the southern provinces of New Zealand. A stream of Nonconformist immigration, I apprehend, would not be unimportant to any province in this colony, but I certainly wonder why the flourishing province of Canterbury has been overlooked. The advantages which this province afford, I take it, are, on the whole, not second to any New Zealand province; and, if any benefit arises from the honourable and laudable rivalry of different sects, then Canterbury, and perhaps Otago and Southland, are the places where Nonconformists are most wanted. A few Baptists hold service occasionally in the Odd Fellows' Hall, Christchurch, on Sunday afternoons, and at Rangiora, a little place about eighteen miles up the country, there is a small Baptist chapel, but I believe, as yet, we have no regular Baptist or Independent minister in the province. Five or six years ago, the Wesleyans were, as the Baptists and Independents are now, comparatively few and feeble. But a great change has come about. Now we have two regular and fourteen local preachers, with several places of worship, schools, &c. Many persons of other persuasions worship with us, including several Baptists and Independents, and of course we are very glad to see them; still, it is natural to suppose that they, or some of them, would, after all, prefer a minister of their own, just as the Wesleyans did several years ago. And, as we are glad to receive fresh accessions to our numbers from the old country, so, no doubt, would our Nonconformist brethren, especially as that would pave the way for the settlement of a minister of their own denomination.

One word about the voyage hither. *Steerage* passengers ought, in my opinion, to have enclosed berths; decency as well as religion requires it. What private devotional exercises can be pursued where so many families are huddled together in such close proximity, for such a length of time as a voyage to New Zealand takes? Better cooking apparatus is also sometimes needed on board the emigration ships, and a little more flour, in lieu of so many hard biscuits. Greater care ought to be taken, too, that the salt meat is eatable, and medical comforts rather better supplied. Young children, and delicate people, often suffer for want of nourishment, so also those who are convalescent. The water, too, is not so good as it might be.

I am, Sir, yours truly,

S. SANDERS.

Wesleyan School, Christchurch, Canterbury,

New Zealand, June 9, 1862.

P.S.—According to the Census Returns just issued, there were in this province, 10,738 members of the Church of England, 335 of the Church of Scotland, 889 Roman Catholics, 200 Free Churchmen, 1,479 other Presbyterians, 1,616 Wesleyans, 279 Independents, 239 Baptists, and 96 Primitive Methodists. The Church of England gets the lion's share, because all are included in their returns who belong to no other sect.

NEW CONGREGATIONAL CHAPEL, SOUTH-PORT.

The new and beautiful structure erected in Lord-street was opened for Divine worship on Wednesday last, when sermons were preached by the Revs. Samuel Martin, of London, and Enoch Mellor, of Liverpool. The congregations at both services were very large, and expressions of admiration of the beauty of the edifice, and its complete adaptation for the purposes of its erection, were generally uttered. Part of the building is a tower and spire 135 feet high, the former serving as a porch and containing the stairs to the gallery, which extends across the west end only. The text in the morning was from the Epistle of Paul to the Philippians iii. 3, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," upon which Mr. Martin preached a very impressive sermon. Mr. Mellor's subject was taken from Matthew x. last verse—"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no

wise lose his reward." 1142. was subscribed after the morning, and 682. after the evening service.

At two o'clock between seventy and eighty of the leading friends of the new congregation met at the Town Hall to dinner, provided by Mr. Stocker, of the Scarsbrook Hotel. James Sidebottom, Esq., occupied the chair, William Armitage, vice-chair. Several ladies were among the company. After some remarks on their loyalty to the Queen, the chairman briefly adverted to the event they were met to celebrate, to the room there was in Southport (with a resident population of 12,000) for a second Congregational chapel, and to the great cordiality which was manifested on the part of other denominations on their behalf.

The Rev. S. Martin, after some introductory remarks, said:—

If they went on as they had begun he had no doubt of their prosperity. God would soon send them a man able to conduct the service of his house, and to preach the Gospel of life and power. He thought it was very undesirable to have plans too settled with reference to these things. Some young ministers were apt to say they would not settle in such and such a place, and congregations often made up their minds to have a minister of certain qualifications. (Hear, hear.) As servants of the Lord Jesus Christ they should be prepared to do anything, no matter what, and so with the churches, they should seek to have men sent who were adapted rather to the work of the neighbourhood than to please and comfort the Church; the best men for the town rather than for the congregation. Churches, however, often thought of themselves only, instead of the people round about the sanctuary. (Hear, hear.) Church-people thought too much of the parochial system—Dis-senters thought too little of it. What was a parish? The district surrounding the place of worship. All Dis-senting ministers had their parishes in which they have a divine right to minister, and they ought to be prepared to stand upon that right before bishops, and clergy, and all besides. (Applause.) God has sent ministers to do his work, and no man had a right to prevent them doing that work. He thought they had yielded too much to the clergy of the Established Church. They seem to think that they only have a right to map out a district, and go from house to house in it. A Dissenting minister had as much right to it as they—whether they be deans or clergy of any degree. If he felt that God gave him the work to do, he should be as firm as a rock—no man nor devil should prevent him from doing it. While with all Christian humility they should be ready to honour all men, as ministers of Christ they could not put their right to minister second to any men. They ought to deal with the neighbourhood in which they were placed as though they had to claim and secure it for Christ. As Nonconformists they might be despised in certain quarters. But the feeling that he was working for Christ would help a man to take up his cross and work on, and he believed that if Nonconformist churches are to continue in life and power they must take a high spiritual position, the high ground to which God himself had called them. (Hear, hear.) Why were they Non-conformists? Anyone could give the reason. They were so for Christ's sake. He could respect a man who would do anything for Christ's sake, even if wrong. They should cherish a holy self-respect, perfectly consistent with humility. Why did they not belong to the Church of England? Because they thought they could better serve Christ out of it than in it, and they should glory in their position. (Cheers.) There were many things which they could learn from other denominations—Wesleyans, Baptists, and the Established Church. As Nonconformists they ought to pay more attention to worship—they neglected it too much, though he did not say they made too much of preaching. Preaching was Christ's ordinance, and some men were inclined to make too little of it; but, with others, everything was made to bend to the sermon. This was not right. They met for worship, and they should try to offer the best; he thought they had the alabaster, the ointment very precious, and they should be ready to pour it on the head of the Saviour. In respect of power and expression they could do better—the mode of administering the service might be improved. He should like to see the "long" prayer given up. Why not divide it into its natural parts—confession of sin, and ask the congregation to join in acknowledgment of transgression; thanksgiving—and invite the people to the giving of thanks? At another time pray for themselves, and at another, offer intercessory petitions for others, and let all know what is to come. The remark had been made with reference to our worship, "We don't know what the minister is going to do;" and there is much truth in it. If some such plan as that he recommended were adopted, the congregation would be able to follow intelligently the prayers of the minister. The plan would also get rid of the weariness which would creep over the people if the devotional services were prolonged. There was often a want of directness in the worship—there was also a need of simplicity; and it was desirable that the dilution and expansion that had crept in and marred the effect of their worship should be avoided. Nonconformists had a glorious mission before them, but if they thought that they were perfect, and all their plans should be stereotyped, they would go down, God would destroy them; they ought to be destroyed, and he would ask God to do it. (Applause.) No church ought to exist unless for the extension of Christ's kingdom; and to do this effectually, there must be adaptation to the special circumstances and changes of the times; both eyes must be kept open so as to ascertain, in each particular year, what it was their duty to do. If thus they acted, God's blessing might be expected to rest upon them. (The rev. gentleman resumed his seat amid general and hearty applause.)

The venerable Rev. R. Slate said he remembered coming to Southport when there was no place of worship in it. (Hear, hear.) Then they built a tabernacle, with a covering of tarpauling, and when he preached on one occasion the rain fell so heavily that he could scarcely hear his own voice. (Laughter.) He had seen a wonderful change during the fifty-four years he had been in the county; great success had attended the efforts made for the salvation of men, and he blessed God that it had not been restricted to their denomination. The company was then addressed by the Revs. J. Harwood and A. M.

Walker. It was stated that Mr. Walters, the architect, and Mr. Harris, the builder, had, between them, contributed a very beautiful stained glass window, and the coloured glass around each of the side windows. After the Chairman had referred to the princely liberality of William Hinners, Esq., who had contributed 1,000*l.* towards the building fund, Mr. Boothroyd made the financial statement. The debt, he reckoned, after the collections of the opening services were gathered, would not amount to more than 1,500*l.* to 2,000*l.* The total cost, including the land, was about 6,000*l.* The contributions, collected and promised, amounted to about 3,000*l.* Then there was the grant from the Bicentenary Committee of 700*l.*, which he hoped would be increased to a larger amount—(a laugh)—and the collections of that day and the subsequent services would raise the amount contributed so as to leave them about 1,500*l.* to 2,000*l.* in debt. This, however, he hoped would be soon reduced when better times came. A vote of thanks to the chairman concluded the proceedings.

On Thursday evening about fifty workmen who had been employed in the erection of the chapel, partook of a substantial supper in the large hall adjoining the Scarsbrook Hotel. Mr. Boothroyd occupied the chair, and the event passed off with much satisfaction.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

The latest advices from New York are to Aug. 14.

On the 11th, General Stonewall Jackson, in command of the Confederate forces in the Valley of the Shenandoah, attacked on Saturday evening last the advanced guard of General Pope's army, under the command of General Banks, at Culpepper Court-house. General Banks held his ground until reinforced by the main army under General Pope. The loss was severe on both sides, amounting to about 3,000 killed and wounded and 1,000 prisoners. Both parties claim a victory, but it was at the best a drawn battle. Pope himself and his staff narrowly escaped capture.

Next day it was found that the Confederates had retreated across the Cedar Mountains. Their rear crossed the Rapidan, in the direction of Orange Court-house. The Federal cavalry and artillery were in pursuit.

General Burnside's whole command is said to be at Fredericksburg. He will operate with Pope, but whether their destination is Richmond or another point is not known.

The heat has become so intense within the last few days that military operations are materially retarded.

It is again reported that on account of sickness in Richmond the Confederate army has been removed from the city to the south side of the James River. Pestilence was reported to be raging among the inhabitants of Richmond, and hundreds were dying daily.

A secret society has been discovered in Indiana, numbering 15,000 persons, for preventing Federal enlistments, resisting taxation, and aiding the Confederates generally.

The Secretary of War has issued an order that no citizen liable to be drafted into the militia shall be allowed to go to a foreign country. The Federal officials at the ports, seaboard, and frontiers will arrest such persons, who will be taken to the nearest military post, and placed on military duty for the term of draft. Writ of *habeas corpus* in respect to such persons is suspended. All persons discouraging volunteer enlistments will be arrested. The drafting order causes immense excitement throughout the United States, especially among naturalised citizens. Immense numbers are endeavouring to escape by all available routes, but the frontiers and the seaboard are strictly guarded. Californian passengers have been taken from the steamers, but persons arrested while leaving may be released on giving bonds for 1,000 *dols.* each to provide a substitute if drafted. The consulates are crowded with applicants for exemption papers. The rush of Irishmen at the British Consulate at New York was so great that the police had to clear the office. No person is allowed to leave Washington without a permit.

The Federal fleet below Savannah is momentarily expecting an attack from a powerful Confederate ram completed at Savannah. The land forces at Hilton Head are also expecting an attack from the Confederates, who are in force in Bluffton.

The Federal General M'Cook has been shot by guerillas in Alabama, whilst travelling in an ambulance. The affair created great excitement at Nashville. Some Federal soldiers went to the neighbourhood of the occurrence; burnt some houses, and hung several men. It is rumoured that prominent Secessionists in Nashville have been shot by exasperated Unionists.

The Confederate ram Arkansas has been blown up on the Mississippi, by its own officers, to prevent it falling into the hands of the Federals, the machinery of the ram having suffered considerable injury from an attack by the fleet in attempting to pass Baton Rouge.

Yellow fever is raging at Key West. A vessel has arrived at Boston from Key West with thirty cases of yellow fever on board.

President Davis has issued a proclamation, stating that he should not have signed the cartel for the exchange of prisoners if he had known of General Pope's orders, which change war into indiscriminate

robbery and murder. He therefore orders that if Pope, or any commissioned officer of his command, be captured, they shall not be treated as prisoners of war, but be held in close confinement. In the event of the murder of any unarmed citizen of the Southern Confederacy under any pretence, an equal number of commissioned officers of Pope's command will be immediately hung. The above regulation extends only to Pope's command, and as privates act in accordance with superior orders they will be treated as prisoners of war.

The Confederates have captured Independence, Missouri, with a large quantity of military stores.

Morgan's guerillas have captured Gallatin, Tennessee.

The Southern papers report that the Confederates under Breckenridge have taken Baton Rouge upon the 6th, after defeating the Federal forces and capturing their camp equipage and stores. The Federal General Williams was killed. General Breckenridge afterwards retired to Collett's River, ten miles from Baton Rouge, there being no water between that point and the Mississippi.

Southern journals also claim a victory at Tusculum, near Cumberland Gap, where the Federals were repulsed with heavy slaughter.

The Federal General Phelps has resigned at New Orleans, because General Butler refused to supply arms for equipping negroes.

The Confederates have again emphatically refused the inhabitants of Louisiana permission to trade with New Orleans.

DIFFICULTIES OF THE CONSCRIPTION.

The *Times* New York correspondent has some curious illustrative details:—

The excitement among all classes except the negroes, who are not affected by the conscription, has been hard to bear at any time, and especially in the dog-days. Such of the native-born Americans as are hale and hearty, and clearly within the limits prescribed by the law, are resigned to the infliction of paying for substitutes if the lot falls upon them; but the large class to whom money is an object, and who are sufficiently superannuated in appearance to look as if they ought to be exempt from service, have rushed to the City Hall in numbers that, if they were soldiers, might make M'Clellan's eyes glisten with pleasure; but which, as they are only skulkers, might cause his lip to curl with a very different feeling. Chronic rheumatism, heart disease, tendency to apoplexy, spinal complaints, consumption, and many other well-known diseases, have suddenly assumed very aggravated forms, and the surgeons of the city have done a lucrative business during the week in certifying to the facts. Gentlemen who last Friday were well pleased to pass for 35, or 40 at the utmost, are this Friday dissatisfied to be thought less than 47 or 48. Many flowing beards that were glossy black before the proclamation, became gray or white the night afterwards, for grief, it is to be charitably supposed, at the perils and sorrows of the Republic. A new branch of business has been improvised to accommodate these and other citizens who have no stomach for the fight, and no love for the salt pork, bad water, and perils of the camp; and the avenues of the City Hall are crowded by sham attorneys, called "shysters," in the American vernacular, who instruct applicants how and where to procure printed forms of exemption papers, and how to fill them up, charging fees, varying from 25*c.* to a couple of dollars, according to the personal appearance or presumed wealth or inexperience of the applicants. And women, not quite so patriotic as those of the South, have appeared among the crowd in lieu of their husbands, to claim exemption for them, on the ground that they are incurable drunkards, and therefore ineligible and unfit to serve—an allegation of which the truth or the falsehood must be equally unacceptable to the Federal Government. Among the Irish population the trouble and perplexity have been much greater than among the Americans. The office of the British Consul has been encumbered from morning to night by Celtic multitudes desirous of protection, on the plea that they are still British subjects, who have never renounced their nationality.

The correspondent then refers to the Germans, who "are as alert, though not quite so angry as the Irish." He then describes the way in which the "screw" is applied to Government employees in the Post-office, the police, &c. In Missouri there are anti-conscription riots.

If the West does not respond to the call, or reconcile itself to the draught with more willingness than New York and the middle States, there must either be peace with the South or a revolution in the North. The symptoms at St. Louis, in Missouri, where the State Militia was called out by the Governor, were ominous of mischief. To-day a still more startling incident is recorded by the electric telegraph from Cairo, to the effect that a crowd of citizens at Point Pleasant, in Missouri, had bound themselves together to resist the conscription; that a collision had occurred between them and the State troops, who were ordered to disperse their meeting; and that several were killed on both sides. And all this time both M'Clellan and Butler are in urgent need of reinforcements. Butler's position is believed to be peculiarly critical. Guerilla bands are everywhere increasing on the border. The South has silently constructed half-a-dozen war ships as formidable as the Merrimac. The North is alarmed for its naval as well as its military supremacy. Not a cent of taxation has been collected; and though the President believes that Halleck may not be a great General, he tolerates him as the best that can be got. Such, in a few words, is the present situation. Perhaps before I write again a battle in Virginia may have changed the pattern in the kaleidoscope.

The Washington correspondent of the *World* says:—

The stringent order issued to-day with regard to military skulkers was found to be absolutely necessary. The State Department was applied to for some 300 passports daily to Europe, while a thousand cases at least have been reported where persons were leaving the country for the sole purpose of escaping drafting. Over 200 able-bodied men left Baltimore yesterday.

MR. WENDELL PHILLIPS, THE ABOLITIONIST.

At a meeting in Abington, Massachusetts, to celebrate West Indian Negro Emancipation, Mr. Wendell Phillips made a speech which the *Times* correspondent summarises:—

He declared that there was no fear that Richmond would be taken; that M'Clellan was not the man to do it; that it would be better the South should be let go than that another life should be lost in prolonging the war upon the present detestable policy; that the President was a tortoise and a turtle; that England ought to recognise the Southern Confederacy; that Mr. Lincoln might be honest, but that he had neither forethought nor foresight; that he was a first-rate second-rate man; that he was a mere convenience; that he was a broomstick that the people ought to take hold of and sweep slavery out of the land with; that he was without a backbone; that he could not say "No!" that the Union ought to be dissolved, and the corner-stone of a new one laid, on which should be engraved for ever the words, "Equality, in a political sense, for every man who is born into the world;" that M'Clellan was never known to decide anything; that his failing in this respect was notorious at Chicago, where he was a railroad official; that he was a "do-nothing;" and that he could have taken Richmond on five separate occasions had he pleased. All these sharp hits, and many others of almost equal bitterness, were interspersed through his speech, and people have been asking each other in the streets what Mr. Seward or Mr. Stanton will do under the circumstances.

FRANCE.

DECLARATION OF THE "MONITEUR" ON THE ROMAN QUESTION.

The *Moniteur* of Monday says:—"Several newspapers have asked what will be the attitude of the French Government in view of the agitation which now prevails in Italy. The question is so clear that any doubt seems impossible. In view of insolent threats, and the possible consequences of a demagogic insurrection, the duty of the French Government and its military honour oblige it more than ever to defend the Holy Father. The world must be well aware that France does not abandon, when in danger, those to whom she extends her protection."

La France states that arrangements have been made for sending reinforcements to Rome should circumstances require it.

Admiral Rigault de Genouilly is instructed to return, with the fleet under his command, from Algiers to Toulon, in consequence of the present events in Italy, which may require the presence of a fleet in those waters.

In an article, the *Constitutionnel*, after declaring that the French flag will not recede before any menaces, says:—"But to crush the fools who would not stop before the flag which has given freedom to Italy might be a painful necessity imposed by honour, but it would not be a solution. The military question would not settle the political question."

It is stated that preparations are making Toulon, by which 10,000 French troops can be thrown upon the Italian coast within thirty-six hours; and that Count Montebello is stated to have informed the 85th Regiment that they must expect shortly to fight Garibaldi. A letter from Civita Vecchia says that preparations are making there for the arrival of French troops which will raise the garrison there to 10,000 men. "This is by no means a large town, and the municipal authorities are at their wits' end to provide barrack room for a whole division."

The Prince Impérial has accompanied the Emperor to the camp of Châlons. The Empress remains at St. Cloud, and will continue to reside there during the Emperor's absence, which will be of short duration.

ITALY.

THE GARIBALDIAN MOVEMENT.

On the 20th inst. Garibaldi entered Catania, having outwitted the royal troops, took possession of the telegraph office, and was well received by the inhabitants. It has also been said that he established a provisional government, seized the treasury, and barricaded the town.

It is stated by a telegram from Messina that Garibaldi had left Catania in the night, and embarked on board an English ship, accompanied by a few of his staff. He is believed to have landed at Mileto, near Cape di Spartivento, in Calabria.

The Turin correspondent of the *Times* writes on the 23rd that the most alarming intelligence had come in from Calabria:—

The Garibaldians are in arms in that province; General Corte, one of Garibaldi's boldest soldiers of fortune, was marching upon Catanzaro, and Colonel Nullo, the man implicated in the Sarnico affair, was advancing upon Reggio. The Prefect of Catanzaro, Plotino, the deputy's brother, and a Calabrian by birth, has sent in his resignation, stating that he has no forces to oppose to Corte's volunteers. The Prefect of Cosenza, Guicciardi, has also abandoned his post, from impossibility to resist the onset of another band of adventurers, which landed in his neighbourhood under the orders of the Garibaldian Colonel Bruzzesi. Vincenzo Sprovieri, of Cosenza, an out-and-out Garibaldian, whose brave spirit I had occasion to praise when he exerted himself in opposition to the brigands, is now in arms in Calabria on the Garibaldian side, and his influence on his town and province is sure to be great. But there is worse than all that. I read yesterday a letter, written to a deputy here by one of his kinsmen, an officer in the army, belonging to the corps under General Mella, and bearing the date Aderno, August 17th, in which he says that "himself and sixteen other officers of his regiment had thrown up their commissions rather than fight

against Garibaldi." We are equally assured that a battalion of bersaglieri had to be embarked at Palermo because symptoms of insubordination were rife among them; and we also know that General Mella, anxious to account for his conduct, stated in a despatch which yesterday reached Turin, that he had quitted Catania because he perceived that more than half the town was ready to declare for Garibaldi, and that he did not attempt to oppose Garibaldi's entrance into the city because he could not rely on the steady allegiance of his troops.

Meanwhile the Turin Government have taken the most energetic measures. The Parliament has been prorogued, Sicily declared in a state of siege, the coast formally blockaded, General Cugia superseded, General Cialdini appointed extraordinary commissioner in Sicily, and a force of sixty battalions of infantry, eleven batteries of artillery, and three regiments of cavalry ordered to be placed at his disposal. In a report to the King the Ministers say:—

"As General Garibaldi remains deaf to your voice, and unmoved by the thought of lighting up civil war, energetic action has become necessary."

The rebellion of Garibaldi imposes on us the necessity of treating the country occupied by volunteers as a country occupied or threatened by an enemy. We therefore advise your Majesty to proclaim a state of siege.

The Ministry accept the responsibility of this measure.

The *Diritto* publishes a proclamation of Garibaldi urging the Hungarians to insurrection. The *Italia* contains a reply to this proclamation from General Klapka:—

Your voice, General Garibaldi, would have found an echo if you had uttered the war-cry at the head of volunteers, united to the Royal troops, in order to march against the Hapsburg dynasty. Such is not now the voice of Italy.

It is said that Garibaldi has said he would negotiate with the King peaceably, but the report that Victor Emmanuel would go to Naples is contradicted.

ROME.

The statement (in a telegram from Rome) that the Marquis de Lavalette had guaranteed the Pope, in the name of the French Government, against invasion and against any modification of territorial arrangement, is contradicted "on authority" by the *Constitutionnel*. The presence of the French troops secures the Pope, says this journal, against invasion. A declaration on that head, therefore, would have been superfluous; and the other assurance—that the Emperor would guarantee the integrity of the Papal territory—"is contrary to the policy which M. de Lavalette represents at Rome." But it is doubtful if the *Constitutionnel* is more of an authority than *La France*. Its denials proceed from the feud which is going on between M. Lagueronniere and M. Persigny, who are hitting at each other under cover of the two journals. The chances are that M. Lagueronniere is right, and that M. Lavalette did make some such communication as the one mentioned.

TURKEY.

It is stated to have been agreed in the Conference of the Powers held at Constantinople on the affairs of Servia that the fortress of Belgrade should still be occupied by a Turkish garrison; and it is hoped that, by mutual concessions, an early and peaceable settlement of the question may be obtained. The fortresses that are not indispensable for the defence of the Danube are to be demolished.

FOREIGN MISCELLANY.

The Canadian Parliament is summoned to meet upon the 28th.

SIR ALAN NAPIER M'NAB died on the 8th, at Toronto, of gastric fever, after a short illness. He was 64 years of age.

THE EMPRESS OF AUSTRIA, perfectly cured, returned to Schönbrunn on the 15th of this month. There were on the occasion great demonstrations of joy at Vienna, where the Empress is very much beloved.

AUSTRALIAN EXPLORATION.—Letters state that Mr. Landsborough, one of the Queensland explorers sent in search of the Burke and Wills expedition, had returned to the Darling after having crossed the continent from the Gulf of Carpentaria. His despatches show that the interior is a most fertile country, well watered, and admirably adapted for agricultural pursuits. It was proposed to found a settlement on the Gulf of Carpentaria.

THE MURDERER OF THE MISSIONARY HUNTER AT SEALKOTE.—A Lahore correspondent of the *Delhi Gazette* in a letter of 22nd June says:—"The murderer of Mr. Hunter, a missionary who resided at Sealkote before the outbreak, has at last paid the penalty of his crime, though it is much to be regretted that he did not end his existence upon the gallows. Information was brought to the Deputy Commissioner of Sealkote a few days ago by one Kadir Bux, an old native who has already rendered good assistance in the mukhabhari line, that the villain, whose name was Hurmut Khan, was believed to be awaiting the arrival of his lady-love, within a short distance of the fort of Jummo. After due consultation it was decided that the informer, with a few of the Maharajah's soldiers, under the vakeel, should go up and place themselves under cover of a thick forest which surrounded the wretch's habitation, while a recreant follower of Hurmut Khan should arrange the best opportunity for capture. But the indiscretion of the latter foiled the successful issue of the proposed plan, and the result was, that the soldiers had to surround the house in which the murderer was hid. After several attempts to enter, Hurmut Khan, believing

his end at hand, rushed out sword in hand, determined, I suppose, to die a martyr, but, pluck failing, he closed his dark career under a well-directed cut from one of his assailants, which almost halved him. He fell without a struggle, was brought into Sealkote, recognised as the perpetrator of the murder of the Rev. Mr. Hunter, and eventually buried. It appears the villain was employed before the mutiny as a chupprasi on 5 rupees a month, and received an extra allowance of 3 rupees as flogger to the District Court. After the mutiny, a reward of 1,000 rupees was offered to any person who would bring him alive, but it is hoped that the fact of his being killed in the attempt to capture him will not deprive the informer of the amount to which he appears most justly entitled, more especially as a fruitless endeavour was made about a year ago, through the agency of the Thuggi department, to capture this same villain."

Miscellaneous News.

THE CENTRAL MIDDLESEX CORONERSHIP.—At a meeting of Middlesex magistrates held on Thursday it was intimated that Dr. Lankester, the newly-elected coroner for Central Middlesex, was dissatisfied with the salary of 1,220*l.* which the magistrates had allotted to him, and appealed to the Home Secretary to have it increased by 150*l.* Sir George Grey transmitted the coroner's memorial to the magistrates, requesting their opinion on the matter. It was referred to a Committee to answer.

MUNIFICENT BEQUESTS.—We have much pleasure in stating that the bequest of the late Mr. R. R. Adams has bequeathed sums amounting to 8,900*l.* to different benevolent and religious institutions, 3,000*l.* is to be invested in the names of trustees, the income of which is to be applied for the purchase of clothing to be distributed amongst the poor inhabitants of Devonport who are not receiving parochial relief. Among the institutions to which Mrs. Adams has left bequests are the Church Missionary Society, 200*l.*; London Missionary Society, 200*l.*; British and Foreign Bible Society, 200*l.*; Religious Tract Society, 200*l.*; Turkish Aid Mission, 200*l.*; Irish Evangelical Society, 200*l.*; Irish Church Missions, 200*l.*; Church Pastoral Aid Society, 200*l.*; Propagation of Religion in Foreign parts, 200*l.*; Marsden's Cancer Hospital, London, 100*l.*; &c.—*Plymouth Journal*.

SECRET ORGANISATION IN THE SOUTH OF IRELAND.—In every parish or district in the South of Ireland there is "a committee" for the protection of the tenants and for the regulation of matters connected with land. This committee is a sort of court, which receives charges, examines witnesses, pronounces sentences, and provides funds for the execution of those sentences. How far the committees are controlled by a central authority does not appear. They aim at a sort of rough justice, according to their notions of right and wrong. They do not execute their code rigidly on persons of their own class, except in extreme cases. It is said that a just, kind and considerate landlord has nothing to fear from these secret tribunals. A Limerick paper states that there is an estate in an adjacent county the arrears on which amount to 30,000*l.* An agent was lately appointed to collect them; but having received no less than four threatening letters, he has resigned, though the appointment was worth 1,000*l.* a-year.

RAILWAY COLLISION.—There was on Friday an alarming collision near the Bletchley station on the London and North-Western Railway it appears that an express train left London for Manchester at 2.45 p.m., and that shortly after passing the above station it ran into a train of empty carriages, which were being shunted at the time. Fortunately the driver and guard saw the obstacle in front of them, immediately applied the brakes, which slackened the speed of the passenger train, and proportionally lessened the force of the collision. As it was, the shock was sufficiently violent to splinter the empty carriages into fragments. Several of the passengers were severely cut about the head, and many were so much shaken and injured as to prevent their proceeding on their journey. An eye-witness described the escape as almost miraculous, and due in a great measure to the prompt action of the driver and his assistant and the guard. The train was detained for upwards of two hours. It is stated that the signals were hot up at the time of the collision.

FACTS ABOUT THE INCOME TAX.—According to an official return relative to the income tax, there are in this country 17,702 persons receiving from trading or professional sources 100*l.* per annum; 132,903 between 100*l.* and 150*l.*; and 41,872 between 150*l.* and 200*l.*—making a total of nearly 200,000 persons in receipt of incomes varying from 100*l.* and 200*l.* per annum. There are only about 50,000 persons in Great Britain who confess to trading or professional incomes over 300*l.* a-year. Between 400*l.* and 500*l.* there are 8,112 trading and professional incomes; between 500*l.* and 600*l.* there are 6,066. 3,449 persons return between 600*l.* and 700*l.* from trades and professions; 2,314 return between that and 800*l.*; 1,946 return between that and 900*l.*; and 889 return between that and 1,000*l.* There are many more persons returning trading and professional incomes between 1,000*l.* and 2,000*l.* a-year than any higher sum. There are only 1,761 who return between 2,000*l.* and 3,000*l.*; 895 between that and 4,000*l.*; 493 between that and 5,000*l.* There are 897 who return between 5,000*l.* and 10,000*l.* There are 530 returns between 10,000*l.* and 50,000*l.*, no doubt the greater part of them companies and large partnerships, and 69 persons or companies return 50,000*l.* and upwards.

Literature.

THE BICENTENARY FROM THE BROAD CHURCH VIEW.*

A supplementary number of the *Tracts for Priests and People* has been issued in order to treat of the Bicentenary Celebration from the Broad Church view.* The writers are Mr. Langley, and an English clergyman whom we have no difficulty in identifying with the leader and representative of the Broad Church Section of the Church of England. The English clergyman gives an interesting and suggestive study of Voluntaryism in America, which deserves the careful consideration of all men, both Churchmen and Dissenters. Here, as in many other of the same author's writings, one may accept most of the principles which he asserts, and yet demur to his inferences from them, by which all that is ideally good is localised in the Church of England, while to Dissent is denied the possibility of giving a just expression even of the truths it possesses. With this simple protest we shall occupy ourselves chiefly with Mr. Langley's portion of the tract. Mr. Langley treats of English Voluntaryism, and takes the opportunity to give his impressions of the theory and practice of Voluntaryism, before he approaches the special topic which occasioned the publication of his supplementary tract. The secession of the 2,000 is treated in the style highly characteristic of Church of England writers. The real motive of their secession is quietly ignored—it is assumed that the 2,000 seceded in order to witness for certain theological dogmas, and then, of course, it is easily shown how magnificent is the apparatus already possessed by "the Church" for bearing witness of the same dogmas, and how inferior would be its testimony if given from the Nonconformist stand-point. The 2,000 seceders, it is said, bore testimony by their secession in favour of Calvinistic tenets concerning the supremacy of the Divine Will, the Headship of Christ, and the Spirit's influence: all of which doctrines can be better expounded by "the Church" than by Dissent. A very pretty piece of romance! The worse of it is that the fiction has not even the slight merit of being founded on fact. The seceders, as every one who has no motive for mystification knows and admits, were the victims of the Act of Uniformity, and the question they had to consider referred to no transcendental theological system, but to a simple alternative between truth and falsehood—a lying subscription or an honest one. To ignore this fact is to render the discussion of the case utterly baseless and futile.

There is the same mystification in all the representations given by Mr. Langley of Dissent and the "English Church." It is perpetually assumed that the so-called "National Church" differs from Dissent because of its greater Catholicity of sentiment, its greater comprehensiveness of Christian fellowship—"because it proclaims the one eternal Name on which the nation stands, the one eternal King from whom all power and authority come," and so on. Just as if Dissent must necessarily be uncatholic, sectarian, atheistic. We venture to affirm that a man may hold the extreme High Church views on Ecclesiastical matters—he may believe that the Church is co-extensive with the nation—that baptism admits us to Church membership before it can be claimed by Christian consciousness; that the State is, or ought to be, a Theocracy, based on eternal truth, and, as such, owing allegiance to the Church,—and yet he may have perfectly overwhelming reasons for being a Dissenter. Dissent may be simply a matter of common honesty; it may mean nothing more than a protest against a thousand forms of national and individual immorality, and yet find quite sufficient grounds to rest upon. A man may disbelieve in the voluntary principle, and yet be constrained by the force of moral principle to adopt it in practice under existing circumstances: he may believe that the State and Church ought to be allied in friendly sympathy, or may go still further, and think that they ought to be connected by arrangements of organisation, and yet he may also be fully persuaded that the existing bond of union between Church and State is an evil to be resisted by every agency that can be brought to bear against it. Even the Liberation Society does not commit its members to any theory of Church or State. Upon abstract questions its members may speculate to their heart's content. The Liberation Society has nothing to do with theories—it looks at facts. It sees a system by which religion is

degraded, the State embarrassed, national morality corrupted, and social injustice invested with the sanction of law and religion, and it demands that the iniquity shall cease, and that both Church and State should have full liberty to develop themselves each according to its special quality. It is, then, quite a mistake to say, as the English clergyman says,—

"The Church, according to the Liberation theory, consists of those good people who have chosen Christ to be their Master, and who, not finding Him a sufficient Master, have chosen a number of names and notions by which to describe themselves, and to divide themselves from other men. The State is that Government over men which has nothing to do with Christ, and of which he takes no cognisance."

These clergymen, even the best of them, seem to think that Dissent and sectarianism are synonymous terms, and that no one can find a basis for Church union, or a reason for looking on the State with respect and even reverence, except by giving his sanction to the huge imbroglia of mingled piety and sacerdotalism, statesmanship and political jobbery which form the strange medley called the Church of England.

As Mr. Langley thus strangely misapprehends the essential nature of Dissent, it is not surprising that his description of it is inaccurate and unjust. Thus we have the following startling description of the Voluntary principle:—

"The very name, Voluntary Principle, is the avowed and formal declaration of the supremacy of the will; the assertion of the principle of self-will as the guide and director of each man, as the ultimate court of appeal."

It would be quite as just to say:—"The very rejection of the Voluntary principle is the avowed and formal declaration of the extinction or suppression of the will; the assertion of the principle that legislative enactment is the guide and director of each man, the ultimate court of appeal." If anything, the supposed counter-assertion is more plausible than the original. The whole representation is a shallow libel. The writer has less excuse for such misrepresentation, because when he is speaking of the mode in which the "English Church" appeals to the will, he can find a larger and healthier interpretation of the word:—"That Church understands 'by the will, not the voting power only, but the whole man'; and why the same breadth of meaning should be denied to us we cannot at all tell. But everything connected with Dissent is stigmatised as little, pitiful, pettifogging, and impertinent; while 'the Church' (as the Established set is arrogantly styled) is the home of all that is generous, profound, expansive, and philosophical. If Mr. Langley is unfortunate enough to find any good thing associated with Dissent, he attributes it to a happy inconsistency, probably due to unconscious contact with, or fortuitous appropriation of, some principle that belongs to 'the Church.' Dr. Bushnell, for instance, because his theology is liberal, possesses 'a deeper faith than is expressed in the recognised formulas of his denomination.' We should like to know what those formulas are, and whether it is consistent with the Broad Church notion of fair play 'to draw upon the imagination for facts' in such a reckless style as this assertion exemplifies.

There is, doubtless, a great deal of truth in some of Mr. Langley's strictures on Dissenters, and we accept them with sorrowful humility as indications of the abuses to which we are liable, and into which we have partly fallen. The tendency to look at church association in a light, irreverent way, as a matter in which personal tastes chiefly are to be consulted—the tendency to treat the minister as the creature of the congregation—the tendency to slight the worship of a Christian assembly, and to think too much of the eloquence or cleverness of the preacher—the tendency to separate and form new churches on frivolous or factious grounds—all these tendencies, so far as they exist among us, we lament, and we are obliged to any one who will make us conscious of them. But we tell our censurers that the more these accusations are pressed home, the more hopeless in regard to true Church union do they make us, unless we can detach them from Dissent, and explain them by the culture and circumstances of Dissenters. If they could convince us that these abuses belong to Dissent as such, they would only consign us to uncertainty and Ecclesiastical chaos, since they would thereby show us that our true home is abandoned to the worst spirits of evil and worldliness, and that the only possible site for the erection of our sacred temple is preoccupied by the booths and marts of Vanity Fair. And what good, we ask, do you effect by such an argument as this? The more successful you are, the more do you increase our sense of isolation. The effect of your exposure is only negative, and with all the "broadness" and liberality of your professions, you are only destroyers. You prove that the only Church which has a right to claim us, is built on the ruins of morality,—that if we are to enjoy true Christian fellowship, we must lend our sanction to all kinds of jobbery by

Ecclesiastical Commissioners, to the buying and selling of the cure of souls by public auctions, to jesuitical modes of subscription, by which the morality of the nation is sapped and undermined, to hundreds of forms of social injustice and priestly intolerance, by which every church in the kingdom either now is or may speedily become a hotbed to nurture spiritual pride and class distinctions. You prove to us that in order to belong to the true Church of England we must separate ourselves from half the Christianity of England, ignore all Church life which does not start from Episcopacy, and all public worship that is not liturgical.

Once for all, let it be perfectly understood that no case can be made out in favour of the existing State-Church by dwelling on the abuses of Dissent; but on the other hand, a perfectly satisfactory case for Dissent can be made out by exposing the abuses of the Church of England. It may suit clerical self-complacency to take a loftier standing, and pretend that the issue is between Sectarianism as represented by Dissent, and Catholicity as represented by the Established Church. We utterly refuse to endorse this their self-flattery. Even granting the truth (which we do not) of the worst accusations they can bring against Dissent, even granting also (which we willingly do) that Dissenters have important lessons to learn from "the Church," we still believe that "the Church of the Future" does not need to be, and will not be, built on such a foundation as the State sect supplies. We can still adopt, with necessary modifications, the noble words in which the "English clergyman" finds an escape from the fictitious unity offered by the Church of Rome. "Because I believe in God, I cannot think that a fiction is the one plank between His universe and an abyss of sectarianism. I cannot think that the most sectarian Church in Europe, which those who are nearest to it feel to be a perpetual source of strife and schism, is the one image upon earth of the kingdom of righteousness and peace, the kingdom of Christ. I cannot think that a Power which insolently ignores all varieties of Church life is the power of that Spirit who quickens, renovates, unites all. . . . If God is, and he reigns, he may declare that a counterfeit of His government shall exist no longer, that He can deliver the world from sects and from 'Atheism,' without the aid of the Church of 'England,' as established by law, and existing by the kind tolerance and sufferance of the Parliament of England."

FURTHER BICENTENARY PUBLICATIONS.

"The History of the Growth and Development of Independent Principles of Church Organisation and Government, from the Reformation till 1662."—This was the second topic for an Essay on which a Prize was announced at the last Autumnal Meeting of the Congregational Union; and that prize was awarded to Dr. Waddington. The Essay has been published in time for Bartholomew's Day: and is a very important contribution to the special literature of the Bicentenary year. Its title is—*Congregational Church History, from the Reformation to 1662*. By JOHN WADDINGTON, D.D. (London: Ward and Co.)—and it is issued uniform with the Essay of Dr. Angus, recently reviewed by us. It commences with a chapter on the views of the Continental Reformers on the nature of a Christian Church, and on the principles of ecclesiastical organisation; showing how simple and clear were the views contained in their early writings of the spirituality and independence of a church constituted according to the New Testament pattern; and how confused and complicated their statements on this subject became when they had entered into alliance with political parties, and when they, to secure the popular adherence, impatiently attempted to rival the Romish Church by organisations that should display the visible unity of the Reformed, the vastness of their resources, and the extent of their influence. It is indicated how these views naturally affected the opinions of English Reformers in exile: so that the view maintained by Calvin rooted in our own soil, that "where a Christian Prince is 'who maintaineth the Gospel, and the whole land, not resisting his commandments, reve- nenceth the Word and Sacrament, these, the whole multitude of such a land or state, are, without doubt, to be esteemed and judged a true Church.'" Dr. Waddington justly adds: "Geneva, with its intolerant theological pastors and irreligious population, is the monument of this ecclesiastical system." After the accession of Elizabeth, when compromise rather than progress in Reformation was the order of the day, and after the Act of Uniformity of 1559, English Protestantism asserted its vitality in part by the arising of Puritans and Separatists—so called because they maintained the separateness of the

* *Tracts for Priests and People*. Supplementary number of the second series. Nonconformity in the 17th and in the 19th centuries. I. English Voluntaryism. By J. N. LANGLEY, M.A. II. The Voluntary Principle in America. By an English Clergyman. London and Cambridge: Macmillan and Co.

Church from the world: and the *Essay* briefly narrates the early history of these movements, marks their point of divergence, and gives some account of the martyrs and exiles who testified for the principles which were destined afterwards to provoke such severe struggles and have such abundant fruit in the religious life of England. On this period of the history, Dr. Waddington has written in the new light of the Fitz papers and other documents recently discovered, which he has done so much to make available for the elucidation and filling up of the early history of Nonconformity. Some thirty pages on the "Pilgrim Fathers" contain the brief narrative, from the formation of the churches at Gainsborough and Scrooby, of that wonderful episode of Church history which gave a pure Christianity to the New World; and an appendix usefully points out what is often ignored or misapprehended, the distinction between the *Pilgrim Fathers* and the *Puritan* founders of Massachusetts, and the differences of the policy they pursued, both secular and religious. On this point even writers having fullest sympathy with the Pilgrims have erred; and Dr. Waddington corrects Miss Meteyard and Mr. Marsden, as well as Mr. Venables and the Bishop of Oxford. The essay then proceeds, with the accession of Charles I., to sketch the rise of the Presbyterian and Independents as English parties; and then delineates, of course in mere outline, the men of the Commonwealth, and the great conflict of principles in which they were engaged. The contrast between the Presbyterians and Independents then becomes very marked. The former expressed, by a sub-committee of their divines, an opinion which implied Uniformity for the Churches of the three kingdoms, and were scandalised at the Independents because "those brethren not only desired liberty of conscience for themselves, but for all men!" The noble words of Jeremiah Burroughes, spoken in the name of the Independents, are worthy to be quoted once more:—"If their congregations might not be exempted from that coercive power of the 'classes; if they might not have liberty to govern themselves in their own way, so long as they behaved peaceably towards the civil magistrate—they were resolved to suffer, or to go to some other place of the world where they might enjoy liberty. But (adds he) while men think there is no way of peace but by forcing all to be of the same mind; while they think the civil sword is an ordinance of God to determine all controversies of divinity, and that it must be attended with fines and imprisonment to the disobedient; while they apprehend there is no medium between a strict uniformity and a general confusion of all things; while these sentiments prevail there must be a base subjection of men's consciences to slavery, a suppression of much truth, and great disturbance in the Christian world." Dr. Waddington does not hesitate to admit that other Independents of the period were less clear and decided in their views and remarks, that those of them "who became the recipients of State support, as ministers in the parish churches, were fettered in action; their position was anomalous, and, when Cromwell gained supremacy, they were to a certain extent responsible for measures quite incompatible with consistent regard for the simple principles of Congregationalism." The closing chapter of the essay traces the development of Independency, as a religious tendency, rather than as a political party during the Commonwealth, and depicts the moral attitude of the Congregationalists on the eve of the momentous and unexpected change which followed upon the Restoration. With the crisis of 1662 the history terminates; but the subject may be pursued by those who desire a condensed narrative, similar to that of this well-conceived and excellent essay, in the same author's "Black Bartholomew," already twice commended to our readers. Yet one may wish that the special history of Congregationalism during the "reign of terror" which followed, were written by the same or other equally capable hand; and with some of the minute facts that give popular interest to such a narrative. Dr. Waddington's essay, having a simple object and narrow limits, is to be commended for research, concentration, an impartial spirit, and an interesting style. Its wide diffusion amongst Independents will promote an enlightened acquaintance with their principles, and quicken a grateful pride in their historical traditions.

The publications of the "Central United Bartholomew Committee" (London: W. Kent and Co.) have in several ways been brought under notice in our columns. We wish, however, in this Bicentenary number, to place the titles of some of the important "Tract Series" before those who may be seeking or desirous of diffusing information in the most condensed form. *The First Protest; or, the Father of English Noncon-*

formity, by Mr. Underhill,—contains a sketch of Hooper, in whose person, notwithstanding that he afterwards attained to a bishop's mitre and crozier, we have the first agitation of the question of an enforced conformity in things not required of conscience or of the church in the Scriptures. It leads up to the fountain-head of the struggle for liberty; and prepares the mind for sympathy and comprehension of the events that followed. *The Book of Sports*, a very interesting tract, affords "an illustration of the inconsistency of vesting in the secular power the supremacy of the Church, and yet reserving the authority of personal conviction and the responsibility of personal action." Every passage of the story is pregnant with this lesson; and it is unquestionable, however much we may sympathise with the clergy who refused, on conscientious grounds, to read the Book of Sports, that all such persons thereby "virtually renounced, though they might not see it, the supremacy of the Crown in ecclesiastical matters." *The Savoy Conference*, by Dr. McCrie, is a clear and judicious piece of history, and brings out the points of the controversy, the policy of the parties, and the utter uselessness of such a conference for accomplishing its professed objects. More, it usefully points out the modern repetition of the Savoy scene on other stages, in "the two distinct attitudes and aspects which religion assumes, as seen in the priestly chancel and in the preaching chapel." Mr. Peter Bayne has written the paper entitled *The Act of Uniformity and the Subsidiary Acts*; and, after an able and rhetorically written history of those acts, brings out their main import and their full effect, in the Church of England's withdrawal, wrapping round her haughtily her robe of exclusiveness, from the communion of every Reformed Church in Christendom; while Puritanism, excluded and trodden-down by this Church, struck its roots more deeply in the secret life of the nation, and, by their protest and sufferings, made an absolute uniformity for ever impossible in the land. Mr. Bayne can rejoice that Presbyterianism failed in its own cherished design, and that it never became the "austerely faithful, conscientiously intolerant," uniform Church government which it desired to be—God "having even better things in store for England than universal acceptance of the Solemn League and Covenant." *The Farewell Sunday* is described, and its noble utterances illustrated, in a tract by the Rev. Charles Stanford, worthy of the pen which has given us the *Life of Alleine*. *The Effects of the Ejectionment* are set forth by the Rev. A. Mackenall, as they were wrought both in the Church of England itself and in the general religious life of the people. *The Book of Common Prayer*, with especial reference to the objections of the Nonconformists of 1662, by the Rev. J. H. Millard, contains the facts of the dispute, and shows their meaning and relativeness to the position of modern Dissent. It is consequently peculiarly adapted to present usefulness. The Rev. W. Robinson, of Cambridge, writes *On Clerical Subscription*;—an acute, vigorous, out-spoken tract, which full conviction and faithfulness of spirit alone could have produced. The author makes good the severe saying, that, in the sense of the now popular expositors of the meaning of subscription, it is "a premium to a man of phant and lax morality, and a penalty to a man of tender conscience." *The Act of Toleration* (completing the "Tract Series") gives a good account of the circumstances and agencies out of which came that "earliest and most precious fruit of the Revolution," while making it abundantly clear that "scarcely a law in the statute-book is theoretically more objectionable." All these tracts we very earnestly approve, and gratefully acknowledging the pains and care bestowed on their production, recommend them for circulation, not only immediately but continuously, as accurate and powerful vindication of Nonconformist principles.

There are still some promised Bicentenary works; among which the Introduction to the "Historical Documents," and the volume of Dr. Vaughan, may be expected to hold each an eminent place.

Madame Alboni, who has made a very great fortune, is building a magnificent house in her garden in the Champs Elysées, Paris, notwithstanding that her present residence has all the appearance of a palace.

ANOTHER AMERICAN STORY.—Newspaper people are proverbially temperate as well as virtuous. We believe, however, one of the craft (an American, of course) did get "slightly tight" a few days ago, and the following is a specimen of his broadsheet as it appeared on the following day:—"Yesterday morning, at four p.m., a small man, named Jones, or Brown, or Smith, with a heel in the hole of his trousers, committed arsenic by swallowing a dose of suicide. Verdict of the jury that the deceased came to the facts in accordance with his death. He leaves a child and six small wives to lament his untimely loss."

Court, Official, and Personal News.

The Queen has placed in its proper position the first stone of a cairn upon the summit of Craig Laurigan, near Balmoral, in memory of her late Royal Consort. The Prince of Wales and the other princes and princesses were present. Her Majesty will return from Scotland next Friday and proceed to Windsor, and on this day week will embark at Gravesend for Germany, where she will remain about six weeks.

The rumours as to the approaching alliance between the Prince and the Princess Alexandra of Denmark are revived by the Copenhagen *Dagbladet*.

The Earl and Countess Russell arrived at Pembroke-lodge, Richmond-park, on Saturday evening, from Ireland.

Both Mr. Baron Wilde and Mr. Justice Mellor have been taken ill while at the Liverpool Assizes. Baron Wilde had come to London on Friday.

Mr. Rigby Wason has addressed a letter to the Memorial Committee, suggesting the site of Burlington-house as the best for the proposed Memorial Hall.

The Pope has rewarded Mr. Pope Hennessy, M.P., with the privilege of wearing the Cross of the Order of St. John, after the manner of a Knight Commander.

Mr. Cobden has gone to Dunkeld, N.B., where he is to reside for some time.

A very large reduction is ordered to take place forthwith in the several departments of the Royal Arsenal at Woolwich.

Dr. Colenso, Bishop of Natal, has just arrived in England.

Miss Nightingale, who has during the summer been hard at work upon the plans for the future training hospital for nurses, has been obliged to cease her labours for the present from ill health.—*Lancet*.

Garibaldi has appealed to his friends in England for 20,000*l.*, and Mr. Stuart, to whom the General has forwarded his appeal, has responded by subscribing 1,000*l.* Garibaldi asks for this sum as a loan for Rome, and explains that he cannot raise the money in Italy as the attempt would endanger the secrecy of his plans. He adds that he shall follow it up with another loan in Italy.

Gleanings.

A young lady who lately gave an order to a milliner for a bonnet, said, "You are to make it plain, and at the same time smart, as I sit in a conspicuous place in the church."

Another successful ascent of Mont Blanc is reported. Miss Walker, an English Lady, was one of the party, and is the fifth lady who has made the ascent since 1809.

Last week, a woman died in London from "sub-acute gastritis," caused by eating roast pork out of season, which acted as an irritant poison.

"Mamma," said a promising youth of some four or five summers, "if all people are made of dust ain't niggers made of coal-dust?"

No less than forty Roman wells have lately been discovered at Paris by the workmen employed in levelling the ground between the Boulevard Sebastopol and the Luxembourg gardens.

Jeremy Taylor says that "a good wife should be a looking glass to her husband." But we think she might and should make him see in her something better than himself.

During the year 1860 the total amount paid by the railway companies of the United Kingdom for compensation for accidents and losses, was 181,000*l.*

NEW ANAGRAMS.—General Butler—Genl. Real Brute. Victoria England's Queen—Governs a nice quiet land. Crinoline—Inner coil. Douglas Jerrold—Sure a droll dog. Thomas Carlyle—Clearly to sham.—*Athenæum*.

A lady having accidentally broken her smelling-bottle, her husband, who was very petulant, said to her, "I declare, my dear, everything that belongs to you is more or less broken."—"True," replied the lady, "for even you are a little cracked."

AMERICAN RAILROAD STORY.—A good story is told concerning the writing of a certain railroad manager. He had written to a man on the route, notifying him that he must remove a barn, which in some manner incommoded the road, under penalty of prosecution. The threatened individual was unable to read any part of his letter but the signature, but took it for a free pass on the road, and used it for a couple of years as such, none of the conductors being able to dispute his interpretation.

BREAD 1,800 YEARS OLD.—An important archaeological discovery has just been made at Pompeii, of a mill with a great quantity of corn in excellent preservation, and an oven with eighty-one loaves, arranged in rows, and but slightly affected by the heat of the lava, having being protected by a quantity of ashes which had covered the iron door fitted to the mouth of the oven. These loaves have all been got out entire; a large iron shovel for introducing the loaves into the oven has also been found on the same spot, with a remnant of its wooden handle. This is the first discovery of the kind on record. Not far from this place 53 silver and 561 bronze coins have been found.

OLIVER CROMWELL'S WATCH.—In the Exhibition case of Mr. Benson, which surrounds his great clock in the central avenue, there is a very curious antique watch, indubitably of the Cromwellian period, and with a strong presumption of its having once belonged to the Great Protector himself. It is a small silver

watch of oval shape, chased dial, one hand, and with a catgut string (in place of a chain), altogether a very unostentatious, but still a very curious specimen of ancient horology. Within the case is an inscription to the effect that it had once belonged to Oliver Cromwell. The authenticity of the relic is established by the sign manual of the Prince Regent (George IV.), into whose hands it fell, and who presented it to a well-known individual connected with the establishment of the late Marquis of Hertford.

Births, Marriages, and Deaths.

BIRTHS.

PEASE.—August 20, at Stanhope Castle, Weardale, the wife of H. Pease, Esq., M.P., of a son.
JONES.—August 25th, the wife of the Rev. J. B. Jones, B.A., Independent minister, of Bridgend, Glamorgan, of a son.

MARRIAGES.

BARLOW—LEYLAND.—August 11, at Knott Mill Independent Chapel, by the Rev. J. Rawlinson, Mr. Ashton Kelsall Barlow, of Sale Moor, to Esther, second daughter of Mr. Edmund Leyland, of St. Helena.
MAJOR—DILLON.—August 12th, at the Poultry Chapel, by the Rev. I. Vale Mummery, F.R.A.S., Mr. Samuel Dobell Major, to Miss Mary Ann Dillon, both of Bath.
TINDALL—SUTCLIFFE.—August 17, at Ebenezer Chapel, Rotherthorpe, by the Rev. Mr. Ellis, of Pontefract, Mr. Edward Tindall, of Fairburn, to Sarah Annie, eldest daughter of Mr. Henry Sutcliffe, of Rotherthorpe.
MELLOR—BRADLEY.—August 19, at Park Chapel, Cheetham-hill-road, by the Rev. J. Brown, B.A., Mr. James Mellor, of Ashton-under-Lyne, to Ann, only daughter of Mr. John Bradley, of Openshaw.
LINDSAY—ARTHUR.—August 19, at Denbigh-road Chapel, Raywater, by the Rev. Wm. Arthur, A.M., brother of the bride, James Lindsay, Esq., of The Prairie, Belfast, to Anne Jane, eldest daughter of the late James Arthur, Esq., of Newport, Mayo.
SIMPSON—BACKHOUSE.—August 19th, at the Friends' Meeting-house, Scarbro', William Simpson, Esq., of Gainford, to Jane Eliza, only daughter of Joseph Backhouse, Esq., of Causeway Cottage, Palgrave, near Scarbro'.
CAPPER—WATERHOUSE.—August 21st, at the Friends' Meeting-house, Liverpool, Jasper Capper, M.D., of Ipswich, to Margaret, eldest daughter of the late Octavius Waterhouse, of Edge-lane, near Liverpool.
IBOTSON—LYON.—August 21st, at Park Chapel, by the Rev. J. C. Harrison, Percy Grove, eldest son of Percy Ibotson, Esq., of Poyle, to Eliza Abbott, only daughter of G. J. Lyon, Esq., of Albert-street, Regent's-park.
RUST—ALLISON.—August 21st, at Brunswick Chapel, Sheffield, by the Rev. S. Wilkinson, Mr. William Butler Rust, commercial clerk, to Emma, youngest daughter of Mr. Thomas Allison, file manufacturer.
FREEMAN—ALLEN.—August 21st, at Richmond, Thomas Kyffin, second son of Mr. T. S. Freeman, of Dalston Rise, to Agnes Sarah, third daughter of the late John Allen, Esq., Southsea, Hants.
RIPLEY—GRAHAM.—August 22nd, at Queen-street Chapel, Leeds, by the Rev. William Thomas, Mr. Luke Ripley, to Jane, third daughter of the late Mr. Joseph Graham, of Holbeck.
WADDINGTON—BLAKE.—August 23rd, at London-road Chapel, Leicester, by the Rev. R. W. McAll, Mr. Thomas Peiros Waddington, printer, to Miss Mary Ann Blake.
ASHBURN—BIRTWISTLE.—August 26th, at James-street Chapel, Blackburn, by the Rev. J. B. Lister, William, second son of W. Ashburn, Esq., Audley House, to Alice, second daughter of W. Birtwistle, Esq., Cob Wall House, all of Blackburn.

DEATHS.

CRAMP.—July 26th, at Wolfville, Nova Scotia, deeply lamented, Anne, wife of the Rev. Dr. Cramp, President of Acadia College, and the youngest surviving daughter of the late William Burla, Esq., of Lower Edmonton.
JEFFREYS.—August 1st, aged 61 years, after a protracted illness, born with Christian resignation and fortitude, Ann, the beloved wife of the Rev. Thomas Jeffreys, Independent minister, Ebbw Vale, Monmouthshire.
HOLMES.—August 14th, at 33, Tavistock-terrace, Upper Holloway, Mary, the beloved wife of Mr. William Holmes, aged 42 years.
SCARNETT.—August 16th, at St. Faith's, Norfolk, aged 90, Mr. John Scarnett, builder, &c., for seventy-five years a member of the Wesleyan Methodist Society, and for seventy-four years a local preacher of the same body.
RICARDO.—August 20, Mr. Ricardo, M.P., of Stoke-upon-Trent.

At the International Exhibition, in Class 2, there is shown by Mr. Waters, of 2, Martin's-lane, Cannon-street, London, a preparation of that valuable stimulant, Quinine, in the form of wine. Dr. Hassall, as well as the "Lancet" newspaper, report highly of its merits. Copies of numerous medical and other testimonials are forwarded on application to Mr. Waters, who, in order that "Quinine Wine" shall be available to all classes, has arranged for its sale by Grocers, Chemists, Italian Warehousemen, and others, at 30s. per dozen quarts.—London Paper.—(Advertisement.)

HOLLOWAY'S OINTMENT AND PILLS.—UNSOLICITED TESTIMONY.—Mr. Rippon, hairdresser, of Exeter, in a letter dated July 1st, 1862, writes—"My wife had been a great sufferer for several years from bad legs. After trying many different applications for months together, to no purpose, a lady strongly recommended your medicaments, and I do assure you we feel most thankful to her and yourself for the perfect cure they have effected. My wife is now able to take a walk of four or five miles with comfort. You may publish this letter, and I only hope it may be the means of inducing other sufferers to use your admirable remedies, which proved a blessing indeed to us." Such testimonials are irrefutable.—(Advertisement.)

Markets.

CORN EXCHANGE, LONDON, Monday, Aug. 25.

We had a good deal of English new wheat on sale to this morning's market; part of the supply was sold at 2s to 3s per quarter under the rates of Monday last; but the greater portion of the supply was unsold at the close of the market; old English, as also foreign, met only a limited retail sale, at about last week's prices. Barley, beans, and peas, maintained the rates of this day week. In addition to the arrival of oats noted in the return several vessels are reported to-day. The oat trade ruled rather dull, but we note no alteration in value from last Monday's prices.

BREAD.—The prices of wheaten bread in the metropolis are from 8d to 8½d; household ditto, 6d to 7½d.

BUTCHERS' MEAT, ISLINGTON, Monday, Aug. 25.

There was a full average supply of foreign stock on sale in to-day's market, as to number. The beasts and lambs was in very middling condition; but the quality of the sheep and calves was good. A large number of beasts came fresh to hand from our own grazing districts, as well as from Ireland. From Scotland, however, the receipts were trifling. The attendance of buyers was tolerably extensive; nevertheless, the beef trade was in a very inactive state, and, in some instances, the quotations declined 2d per cwt. However, the best Scotch realised 4s 10d, though the general top figure did

not exceed 4s 8d per cwt. The receipts from Lincolnshire, Leicestershire, and Northamptonshire, comprised 3,000 short-horns, &c.; from other parts of England, 700 various breeds; from Scotland, 800 Scots and crosses; and from Ireland, 500 oxen and heifers. For the time of the year, the show of sheep was moderate; but the quality of each breed was by no means prime. Down and half-breds commanded a steady sale, at full prices. Otherwise, the mutton trade was very inactive, at last week's current rates. The top figure was 5s. 4d. per cwt. We were fairly supplied with lambs. Prime breeds were taken off freely, at full prices; but inferior lambs were a dull inquiry, at late rates. The current rates ranged from 5s to 6s 4d per cwt. Calves—the supply of which was moderate—sold steadily, at full prices. There was only a limited inquiry for pigs, at late quotations.

NEWGATE AND LEADENHALL, Monday, Aug. 25.

The supplies of meat on sale at these markets to-day is to a fair average extent. Good and prime beef, mutton, lamb, veal, and pork have ruled steady, at full quotations; otherwise, the trade is dull, and prices have a drooping tendency.

PRODUCE MARKET, TUESDAY, Aug. 26.

TEA.—There has been a very limited business transacted in this market for all descriptions, and prices have exhibited little change of importance.

SUGAR.—The business transacted in this market has been more active for good and fine qualities of British West India, and fully maintains previous rates. In the refined market the operations are to a fair extent, and quotations are without change.

COFFEE.—The market has experienced a moderately extensive inquiry for good and fine descriptions of Plantation Ceylon, and slightly enhanced prices have been obtained.

RICE.—The amount of business recorded has been to a moderate extent, at about late quotations.

SALTPEPER.—A very moderate amount of business has been done in this market, and the few bargains recorded were at about former values.

Advertisements.

FURNISH YOUR HOUSE

WITH THE BEST ARTICLES AT

DEANE'S

Ironmongery and Furnishing
WAREHOUSES.

A PRICED FURNISHING LIST SENT POST-FREE.

DEANE & CO., LONDON-BRIDGE.

ESTABLISHED A.D. 1700.

DEANE'S TABLE CUTLERY, celebrated for more than 150 years, remains unrivalled for quality and cheapness. The Stock is most extensive and complete, affording a choice suited to the taste and means of every purchaser. The following are some of the prices for Ivory Handled Knives—each blade being of the best steel, bearing our name, and warranted:—

	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Table Knives, per doz.	14 0	16 0	19 0	23 0	25 0	29 0	33 0
Dessert ditto	12 0	12 0	15 0	18 0	20 0	23 0	28 0
Carvers, Joint, per pair	4 6	5 6	6 6	7 6	8 0	9 11	

ELECTRO-PLATED SPOONS and FORKS.
The best manufacture, well finished, strongly plated. Every article stamped with our mark, and guaranteed.

	FIDDLE.	REED.	KING'S.	LILY.
	Second quality.	Best	Second	Best
Per Dozen.				
Table Spoons ..	33 40	44 58	54 68	58 58
Table Forks ..	31 38	44 58	54 68	54 58
Dessert Forks ..	23 29	32 40	37 46	40 46
Dessert Spoons ..	24 30	32 42	37 48	48 42
Tea Spoons ..	14 6	18 22	26 32	32 26

DEANE and CO.'S NEW ILLUSTRATED CATALOGUE and priced FURNISHING LIST may be had on application, or post free. This List embraces the leading articles from all the various departments of their establishment, and is arranged to facilitate purchasers in the selection of goods. It comprises Table Cutlery, Electro-plate, Lamps, Baths, Fenders, Fire-irons, Iron Bedsteads, Bedding, Britannia Metal, Copper, Tin, and Brass Goods, Culinary Utensils, Turnery, Brushes, Mats, &c.

DEANE AND CO., LONDON-BRIDGE.

BE NOT DECEIVED.—Look at all the Inventions for Cleaning Knives before you purchase, and you will pronounce WORTH'S PATENT the most perfect and durable of any; will last twenty years and cannot get out of order, cleans and sharpens at one process. Price from 6s. each. Also, WORTH'S PATENT RAZOR STROP, which is most marvellous in effect; 3s. and 4s., through the post 3s. 8d. and 4s. 10d.

S. L. Worth, Patentee, 293, Oxford-street, corner of Davis-street, and 77, Regent-street, Quadrant.

EXTRAORDINARY BARGAINS.

FIRE-PROOF SAFES AT HALF-PRICE.

A Provincial Insurance Company having lately amalgamated with a London office, and having no further use for a considerable number of Wrought Iron Fire-proof Safes and Deed Chests, lying at the chief and branch offices, have returned them to the manufacturers to be sold for half their original cost. They were all made to order for the Company, at the Vulcan Safe Works, Birmingham, in 1861, have only been in use eight months, and are warranted FIRE and BURGLAR-PROOF. A printed description of the various sizes, inside fittings, cost and present price of each Safe and Chest, sent post-free with M'Kenna, Morris, and Co.'s Illustrated Price List. To parties in want of a really good Safe, the advantages here offered must be obvious, as they may secure an article with the manufacturers' guarantee, QUITE EQUAL TO NEW, AT HALF ITS REAL VALUE, and to remove the doubt naturally felt in purchasing a second-hand article unseen, it is requested that parties will in no instance remit the money until the safe is received and approved. They will be sent carriage paid to any Station, and if not found in every respect perfect and satisfactory, may be returned without any cost whatever to the party ordering it.

For full particulars, Address, M'Kenna, Morris, and Co., Vulcan Safe Works, Cumberland-street, Birmingham.

MAPPIN BROTHERS, Silversmiths, Electro-Silver Platers, Dressing-case Makers, and Outlets, 222, REGENT STREET, LONDON, AND 67 & 68, KING WILLIAM ST., LONDON BRIDGE,

SUPPLY PURCHASERS DIRECT FROM THEIR MANUFACTORY, QUEEN'S CUTLERY WORKS, SHEFFIELD.

ESTABLISHED IN SHEFFIELD, A.D. 1810.

MAPPIN BROTHERS' "SUN," TABLE KNIVES.

"None are genuine unless their Corporate and Trade Mark, 'the Sun,' (granted to their father by the Cutlery Company of Sheffield, June 26, 1835,) is stamped on the blades; they are of the first quality, with secure ivory handles, and do not come loose in hot water; the difference in price is occasioned solely by the superior quality and thickness of the ivory handles."

	Ordinary Quality.	Medium Quality.	Best Quality.
	£ s. d.	£ s. d.	£ s. d.
Two Dozen Full-Size Table Knives, Ivory Handles	2 4 0	3 6 0	4 12 0
One-and-a-half Dozen Full-Size Cheese Knives, Ivory Handles ..	1 4 0	1 14 6	2 11 0
One Pair Regular Meat Carvers ..	0 7 6	0 11 0	0 15 6
One Pair Extra Size ditto	0 8 6	0 12 0	0 16 6
One Pair Poultry Carvers	0 7 6	0 11 0	0 15 6
One Steel for Sharpening	0 3 0	0 4 0	0 6 0
Complete Service	4 14 6	6 18 6	9 16 6

MANUFACTORY—QUEEN'S CUTLERY WORKS, SHEFFIELD.

THE PERFECT SUBSTITUTE for SILVER.

—The REAL NICKEL SILVER, introduced more than 25 years ago by WILLIAM S. BURTON, when PLATED by the patent process of Messrs. Elkington and Co., is beyond all comparison the very best article next to sterling silver that can be employed as such, either usefully or ornamentally, as by no possible test can it be distinguished from real silver.

A small useful Set, guaranteed of first quality for finish and durability, as follows:—

	Fiddle or Old Silver Pattern	Thread or Brunswick Pattern	Lily Pattern	King's or Military, &c.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
12 Table Forks	1 13 0	2 4 0	2 10 0	2 15 0
12 Table Spoons	1 13 0	2 4 0	2 10 0	2 15 0
12 Dessert Forks	1 4 0	1 12 0	1 15 0	1 17 0
12 Dessert Spoons	1 4 0	1 12 0	1 15 0	1 17 0
12 Tea Spoons	0 16 0	1 2 0	1 5 0	1 7 0
6 Egg Spoons, gilt bowls ..	0 10 0	0 13 6	0 16 0	0 15 0
2 Sauce Ladles	0 6 0	0 8 0	0 9 0	0 9 6
1 Gravy Spoon	0 6 0	0 10 0	0 11 0	0 12 0
3 Salt Spoons, gilt bowls ..	0 3 4 0	0 4 6 0	0 5 0 0	0 5 0
1 Mustard Sp., gilt bowl ..	0 1 8 0	0 2 3 0	0 2 6 0	0 2 6
1 Pair of Sugar Tongs	0 2 6 0	0 3 6 0	0 4 0 0	0 4 6
1 Pair of Fish Carvers ..	1 4 0	1 7 6	1 10 0	1 12 0
1 Butter Knife	0 2 6 0	0 3 6 0	0 4 0 0	0 7 0
1 Soup Ladle	0 10 0	0 17 0	0 17 0	1 0 0
1 Sugar Sifter	0 8 3 0	0 4 6 0	0 5 0 0	0 5 6
Total	9 19 9	13 10 3	14 19 6	16 4 0

Any article to be had singly at the same prices. An oak chest to contain the above, and a relative number of knives, &c., 2l. 15s. Tea and coffee sets, dish-covers, and corner dishes, cruet and liqueur frames, &c., at proportionate prices. All kinds of re-plating done by the patent process.

BEDSTEADS, BATHS, and LAMPS.—WILLIAM S. BURTON has SIX LARGE SHOW-ROOMS devoted exclusively to the SEPARATE DISPLAY of Lamps, Baths, and Metallic Bedsteads. The stock of each is at once the largest, newest, and most varied, ever submitted to the public, and marked at prices proportionate with those that have tended to make his establishment the most distinguished in this country.

Bedsteads, from 12s. 6d. to 20l. 0s. each.
Shower Baths, from 8s. 0d. to 6l. 0s. each.
Lamps (Moderate), from ... 6s. 0d. to 7l. 7s. each.
(All other kinds at the same rate.)
Pure Colza Oil 4s. 6d. per gallon.

WILLIAM S. BURTON'S GENERAL FURNISHING IRONMONGERY CATALOGUE may be had gratis, and free by post. It contains upwards of 500 Illustrations of his limited Stock of Sterling Silver and Electro-plate Nickel Silver and Britannia Metal Goods, Dish-Covers, Hot-water Dishes, Stoves, Fenders, Marble Chimney-pieces, Kitchen Ranges, Lamps, Gasaliers, Tea-Trays, Urns, and Kettles, Clocks, Table Cutlery, Baths, Toilet Ware, Turnery, Iron and Brass Bedsteads, Bedding, Bed-room, Cabinet Furniture, &c., with Lists of Prices, and Plans of the Twenty large Show-rooms, at 39, Oxford-street, W.; 1, 1A, 2, 3 and 4, Newman-street; 4, 5 and 6, Perry's-place; and 1, Newman-mews, London.

COALS.—Best Sunderland, 23s.; Newcastle or Hartlepool, 22s.; best Silkestone, 20s.; Clay Cross, 19s.; Coke, per chaldron, 14s.

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COALS.—Best Coals only.—COCKERELL and Co.'s price is now 24s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty—13, Cornhill, E.C.; Purfleet-wharf, Earl-street, Blackfriars E.C.; Eaton-wharf, Belgrave-place, Pimlico, S.W.; and Sunderland-wharf, Peckham, S.E.

COALS.—By SCREW STEAMERS, and RAILWAY.—HIGHBURY and KINGSLAND COAL DEPOTS.—No Travellers or Agents employed.—LRA and CO.'S Price for HETTON, HASWELL, and LAMBTON WALLSEND, the best House Coal in the world direct from the Collieries by screw steamers, is 23s. per ton (do not pay more under any pretext): Hartlepool, 22s.; Tanfield, 17s.; best small, 11s. Inland, by Railway:—Silkestone, first-class, 20s.; second-class, 19s.; Clay Cross, 19s. and 18s.; Barnsley, 17s.; Hartley, 16s. 0d. Net cash. Delivered, screened, to any part of London. All orders direct to LEA and CO.'S, Chief Offices, North London Railway Stations, Highbury, Islington, or Kingsland.

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SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE.

This delicious Condiment, pronounced by Connoisseurs

"THE ONLY GOOD SAUCE,"

Is prepared solely by LEA and PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Names are on Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.

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BROWN AND POLSON'S

PATENT CORN FLOUR.

In Packets, 8d.; and Tins, 1s.

An essential article of diet, recommended by the most eminent authorities, and adopted by the best families. Prepared by a process to which long experience has given the greatest perfection, and from Maize carefully selected from the choicest crops. It is prepared without fermentation, and is guaranteed to keep sweet for years in any climate.

Its uses are:—Puddings, Custards, Blancmange, Cakes, &c., and for light supper or breakfast, and especially suited to the delicacy of children and invalids: for all the uses of Arrow-root—to the very best of which it is preferred—it is prepared in the usual way.

DINNEFORD'S PURE FLUID MAGNESIA

has been, during twenty-five years, emphatically sanctioned by the Medical Profession, and universally accepted by the Public, as the best remedy for Acidity of the Stomach, Heartburn, Headache, Gout, and Indigestion, and as a Mild Aperient for delicate constitutions, more especially for Ladies and Children. Combined with the Acidulated Lemon Syrup, it forms an agreeable effervescent draught, in which its Aperient qualities are much increased. During Hot Seasons, and in Hot Climates, the regular use of this simple and elegant remedy has been found highly beneficial.

Manufactured (with the utmost attention to strength and purity) only by **DINNEFORD and Co.**, 172, New Bond-street, London; and sold by all respectable chemists throughout the world.

CHING'S WORM-DESTROYING

LOZENGES have for Sixty Years held a distinguished reputation, and are still, and increasingly patronised by the highest names in rank, respectability, and science, from a personal knowledge of their utility in their own families.

It is a fact established by the annual Bills of Mortality, that one-half of the Children born are cut off before attaining Seven Years of age, and the fruitful source of this mortality is found to exist in that foul state of the Stomach and Bowels which produces that generation of Worms.

As the certain restorer of Infantine Health, in this critical state, "Ching's Worm-Destroying Lozenges" have long been known and esteemed: mild and safe in their operation, suited to every stage of this period of life, and infallible in their effect, their excellence can be gratefully testified to by many fond and anxious mothers who have successfully had recourse to them.

Sold in packets at 1s. 1½d., and boxes at 2s. 9d. each, by the sole wholesale agent, **Edwards, 67, St. Paul's-churchyard, London;** also by most respectable Chemists.

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THE ORIGINAL and BEST in the WORLD.

All others are mere imitations, and should be avoided if you wish to escape ridicule.

GRAY, RED, or RUSTY HAIR dyed instantly to a beautiful and natural Brown or Black, without injury to the Hair or Skin.

FIFTEEN MEDALS and DIPLOMAS have been awarded to **Wm. A. Batchelor** since 1839, and over 80,000 applications have been made to the hair of his patrons of his famous Dye.

WM. A. BATCHELOR'S HAIR DYE produces a colour not to be distinguished from nature, and is WARRANTED not to injure in the least, however long it may be continued, and the ill effects of bad dyes remedied,—the Hair invigorated for life by this splendid Dye.

Sold in all cities and towns of England and the United States, by Hair Dressers and Druggists.

The genuine has the name and address upon a steel plate engraving on four sides of each box of **WILLIAM A. BATCHELOR.**

Agent for Great Britain, **R. HOVENDEN,**

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This splendid Hair Dye has no equal—instantaneous in effect—beautiful Black or Natural Brown—no staining the Skin or injuring the Hair—remedies the absurd and ill effect of Bad Dyes, and invigorates the Hair for life. None are genuine unless signed "**W. A. Batchelor.**" Sold everywhere.

CHARLES BATCHELOR, Proprietor 81, Barclay-street New York.

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This celebrated old **IRISH WHISKY** rivals the finest French brandy. It is pure, mild, mellow, delicious, and very whole some. Sold in bottles, 3s. 8d. each, at most of the respectable retail houses in London; by the appointed agents in the principal towns in England; or wholesale at 8, Great Windmill-street, Haymarket, W. Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

CLERICAL TWEED CLOTHING—made to measure at the following prices, for cash only:—

	s.	d.	s.	d.	s.	d.
The Complete Suit	52	0	63	0	85	0
Morning Coats	25	0	30	0	45	0
Trousers	16	6	21	0	26	6
Waistcoats	10	6	12	0	13	6
Frock and Overcoats	30	0	36	0	55	0

THRESHER and GLENNY, Outfitters and Tailors, next door to Somerset House, Strand.

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DENTISTRY.—Messrs. **MOSELY, DENTISTS**, 30, Berners-street, London. Established 1820. Messrs. Mosely, Dentists, beg to direct attention to a New and Patented improvement in the manufacture of Artificial Teeth, Palates, &c., which supercedes all Metals, and soft or absorbing agents, altho the fruitful cause of so many evils to the mouth and gums. A portion of this great improvement consists of a gum-coloured enamelled base for the Artificial Teeth, which presents a uniformly smooth and highly polished surface, preventing any lodgment of food between interstices, thus avoiding the consequent unpleasant secretions, causing foulness of breath, &c. Additional Teeth can be added when required (thus saving great expense to the Patients), without extracting roots or fangs, and as the whole is moulded in a soft state, all inequalities of the gums or roots of teeth are carefully protected, and insure a perfect system of Painless Dentistry. Neither metals, wires, or unsightly ligatures are required, but perfect complete adhesion secured by Mr. MOSELY'S PATENTED SUCTION PALATE, No. 764, Aug., 1855. Decayed and tender Teeth permanently restored to use, preventing the necessity of extraction. Consultation and every information free. Success guaranteed in all cases by Messrs. Mosely, 30, Berners-street Oxford-street, W.

Single Teeth, from 5s. Sets from Five Guineas.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT

LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—**William Fergusson, Esq., F.R.S.**, Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; **C. G. Guthrie, Esq.**, Surgeon to the Royal Westminster Ophthalmic Hospital; **W. Bowman, Esq., F.R.S.**, Assistant-Surgeon to King's College Hospital; **T. Callaway, Esq.**, Senior Assistant-Surgeon to Guy's Hospital; **W. Coulson, Esq., F.R.S.**, Surgeon to the Magdalen Hospital; **T. Blizard Curling, Esq., F.R.S.**, Surgeon to the London Hospital; **W. J. Fisher, Esq.**, Surgeon-in-Chief to the Metropolitan Police Force; **Aston Key, Esq.**, Surgeon to Prince Albert; **Robert Liston, Esq., F.R.S.**; **James Luke, Esq.**, Surgeon to the London Truss Society; **Erasmus Wilson, Esq., F.R.S.**; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 10s., 21s., 26s. 6d., and 31s. 6d. Postage, 1s.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, 1s. 8d.

Price of an Unilateral Truss, 42s. and 52s. Postage, 1s. 10d. Post-office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

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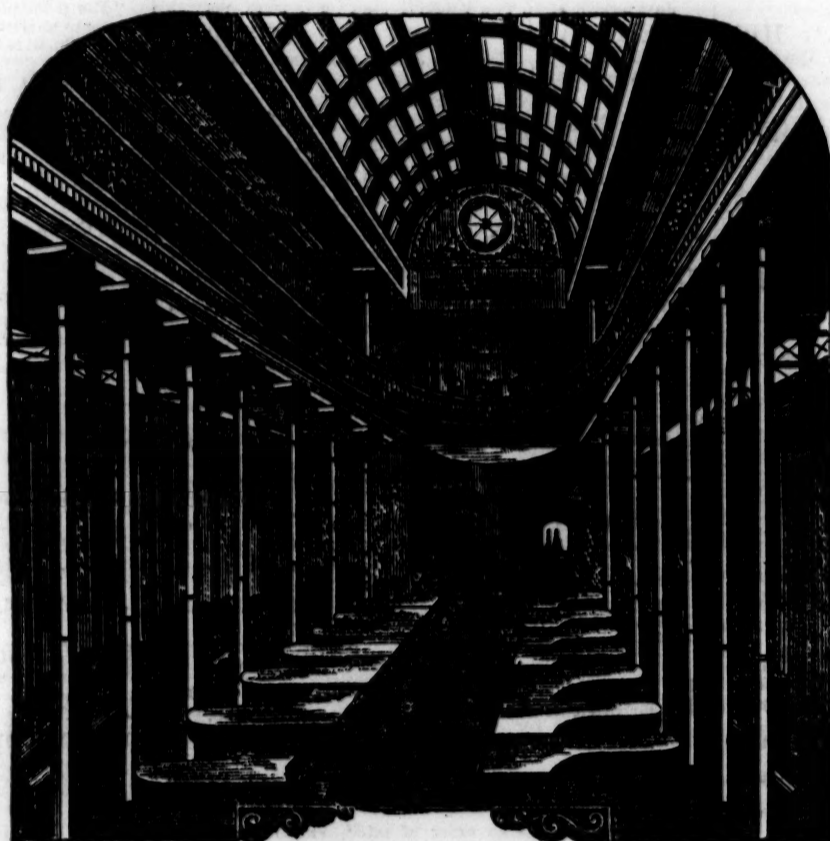
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